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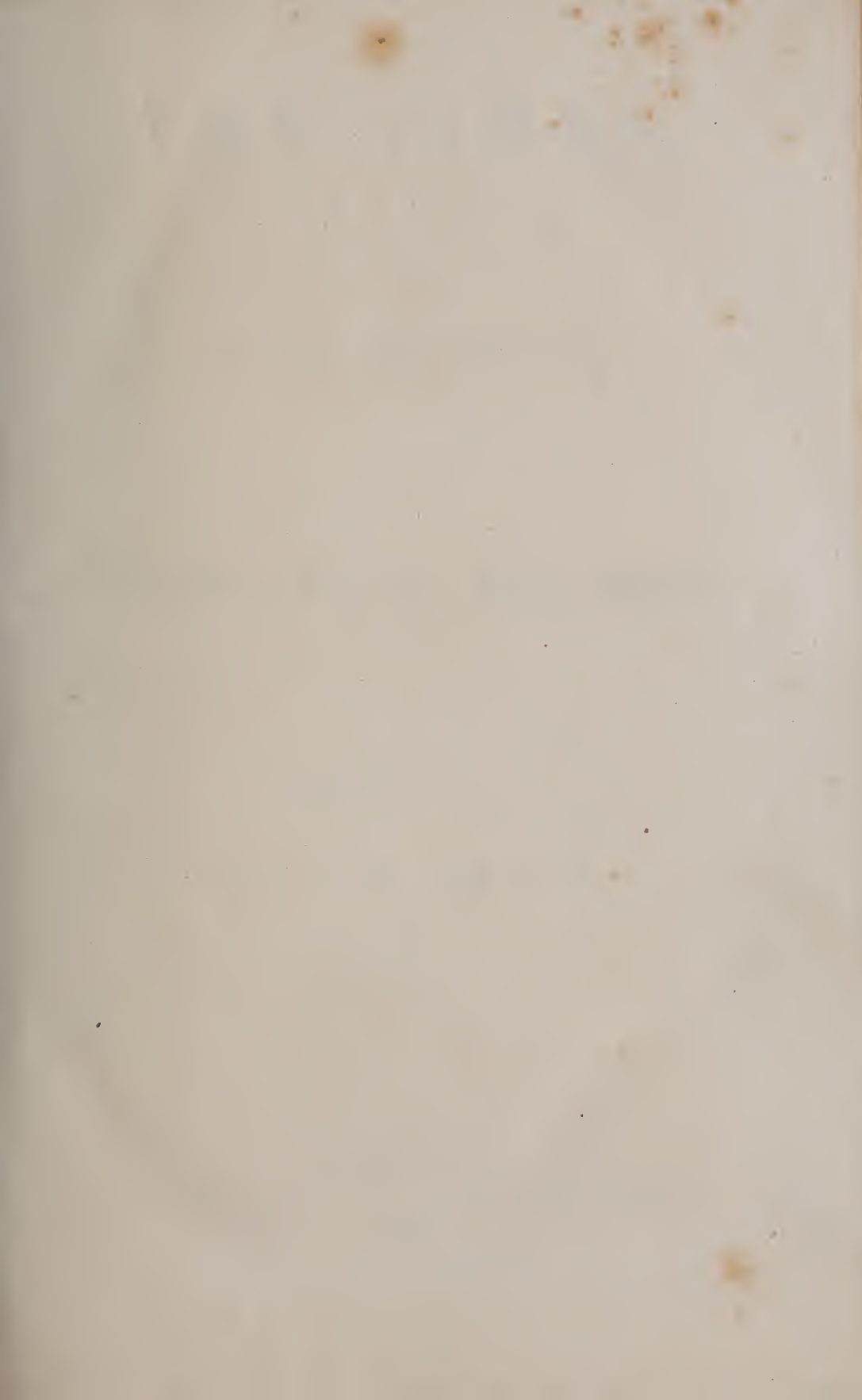


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Book

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THE TIMES.

AN

EXPLANATORY TREATISE

UPON THE

PROPHECIES OF THE BIBLE.

BY L. R. HURST.

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P R E F A C E .

THERE has, perhaps, been no period in the history of the world in which the public mind has been so anxiously looking to the future. Men feel everywhere that they stand upon the eve of great events. Empires are rising and falling in quick succession. Institutions of long standing, and which were thought to be permanent, are giving away—while those in power manifest a disposition to trample down all legal forms and constitutional restraints, and to rule at the point of the bayonet. The down-trodden of every country are entering into secret leagues and forming associations to free themselves from tyranny and oppression. While the strongest monarchical governments of the Old World are inclining toward the false god of democracy, the republics of the New are manifestly tending toward centralization, thus showing the weakness and downward tendency of all human governments. Being unable to look into the mysteries of the future

through any other source, we are naturally led to investigate the Prophecies of the Bible for a true and satisfactory solution of the times. That God rules in the kingdom of men, is incontrovertible. The great mysteries of the future were closed up and sealed until the time of the end. That the time of the end is upon us, I entertain but little doubt.

INTRODUCTION.

“WHEN they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” Luke xxi. 30. Although we are informed that the day and the hour no man knoweth, yet from the parable of the fig-tree we conclude that there are to be unmistakable signs of the approaching end. We learn from Daniel xii. 9, that the words are closed up and sealed till the time of the end, and then the wise and the good are to understand. That this mystery of the times is to be understood at the time of the end, is as clear to my mind as that the words are closed up and sealed. Since the Christian’s faith is based upon the testimony of the apostles and prophets, it is but rational to suppose that their writings should be fully investigated, and that in them in due time we should find the solution of such knotty questions as were for the time thought proper to be concealed. In this view of the case, then, I presume one may speak or write such views

as he may entertain in regard to the Prophecies, without arrogating to himself the character of a prophet, or being thus signalized by others. Therefore, professing myself neither to be a prophet nor the son of a prophet, I have concluded to write a short treatise upon the Prophecies of the Bible, hoping that, should I fail to disclose their true meaning, I may at least throw some light upon the subject, and elicit criticism which may lead to a clearer development.

MODE OF READING THE PROPHECIES.

BEFORE we approach the Prophecies, we will offer a few remarks in relation to the mode of reading them, which may be of advantage to those who wish to understand them. The Prophecies were generally presented through dreams or visions to different persons, and through different visions to the same person, followed by divine interpretations. In order, then, to a correct understanding of them, we should look to them all, and place all that is said upon the same subject together, and consider them under their appropriate heads. For instance, by way of illustration, I refer you to the Evangelists upon the subject of the apostolic commission. Matthew says in his last chapter, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," saying nothing about faith, repentance, or the place of beginning. Mark xvi. 15, 16, says: "And he said unto them, Go ye into all the world, and preach the gos-

pel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here Mark says nothing about repentance, the place of beginning, or the name through which the nations are to be disciplined. Luke xxiv. 46, 47, says: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here Luke gives repentance, the name, and the place of beginning, but says nothing about faith, which is the vital principle of Christianity. Now, which of the two would act more rational, the one that gives what either one says upon the subject as the commission, or he who gives what they all say? Every rational mind will decide at once that it takes what they all say upon the subject to constitute the apostolic commission, and just so in reading the Prophecies. And we must farther realize the fact, that while the inspired penmen of the olden times, standing upon the crumbling ruins of the old Assyrian empire, were allowed to behold to the end, that those of the gospel age, standing upon central grounds, were allowed to see it from the beginning.

THE TIMES.

AN EXPLANATORY

TREATISE UPON THE PROPHECIES OF THE BIBLE.

CHAPTER I.

Section 1. Ezekiel's Cherubim.—Section 2. Nebuchadnezzar's Great Image.—Section 3. The Great Tree.—Section 4. Daniel's Four Beasts.—Section 5. The He-goat.—Section 6. The Two Great Wonders.—Section 7. The Little Horn.

SECTION 1. In approaching this sacred book, I trust it is in that spirit of reverence and humility that is due from every rational being to its divine Author. We will open by reading from the first chapter of Ezekiel to the sixth verse inclusive:

1 Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.

2 In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

3 The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

4 And I looked, and, behold, a whirlwind came

out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the color of amber out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

We remark here, that since man has departed from the divine form of government, as written out by the finger of God, and has chosen to run his career under human forms of government, God, in order to foreshadow his destiny under these human forms, presents it to the Prophet Ezekiel under the four national flags, or faces, of four great kingdoms which he calls the Cherubim. We will now review Nebuchadnezzar's dream and Daniel's interpretation of it, as found in the second chapter of Daniel, from the thirty-first verse to the forty-fifth inclusive:

31 Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors;

and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings; for the God of heaven hath given thee a kingdom, power, and strength and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all *things*; and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it

brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

SEC. 2. This great image here presented to Nebuchadnezzar represents kingly power as administered by men under human forms of government, which was to be illustrated under four great kingdoms, which were successively to arise and to perpetuate it, until the Ancient of days should sit, and the kingdom be restored to the saints of the Most High. It seems to be the prevailing opinion that this image represents monarchy as contradistinguished from democracy, which is an erroneous opinion. This image undoubtedly here represents kingly power as exercised by man under human forms of government, as in contradistinction to divine regal power under a divine form of government. There are but two elementary forms of government—the one is monarchy, in which the sovereignty or supreme power is lodged in the individual head or monarch; the other is democracy, in which the sovereignty is lodged in the people. All other forms of government are but corruptions of these. It is not between these two forms of government that God is showing a preference. He sees too much manism in them all. He is displeased with man's assumption of power under human forms of government, be they of whatsoever cast, as being antagonistic to his divine power as exercised under the divine form which he had written out with his own finger, and hence his energies

are bent to the utter destruction of all human forms, be they of whatsoever cast.

We see the elements of all human forms in this great image; the golden, the silver, the brazen, and the iron elements of monarchy, and the clay element of democracy, all brought to view. Then the fact that God has decreed the utter destruction of this image, with all of its elements, is conclusive evidence that it is human forms that God repudiates, and not a particular form. This great image, then, is to be utterly destroyed. It is first to be smitten by the little stone (which is Christ) upon its feet and toes, which are composed of iron and clay. That is of the two elements—monarchy and democracy—as I understand it. This image is not to be utterly destroyed at the first smiting, but will cripple along until the appointed time. When this image is utterly destroyed, the Ancient of days is to sit, and the kingdom is to be restored to the saints of the Most High. The four great kingdoms here pointed out by Daniel evidently mean the Assyrian, the Medo-Persian, the Grecian, and the Roman, as respectively headed by Nebuchadnezzar, Cyrus, Alexander the Great, and Cæsar. Having seen in the fate of this image the downfall of all human forms of government, we will now look to the king's vision of the great tree, as found in the fourth chapter of Daniel, to the twenty-seventh verse inclusive:

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you.

2 I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at last the Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and in whom *is* the spirit of the holy gods; and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven:

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation; but thou *art* able, for the spirit of the holy gods *is* in thee.

19 Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof

much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation;

22 It *is* thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

SEC. 3. The facts set forth in this chapter were shadowed forth by the old king's tree being cut down, and the stump being bound with a band of iron and brass, until seven times passed over him.

Verse 26: "And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." From this verse we learn that the old Assyrian king was to be restored to his kingdom in his branch roots, but not till he knew that God ruled in the kingdom of men, or till he knew that the heavens ruled. Now, we remark here, first, that he was not to know that God ruled in the kingdom of God, but in the kingdom of men; hence, then, the restoration must be before the sitting of the Ancient of days, when his kingdom is to begin. Secondly, we remark, that he was not only to know that God ruled in the kingdom of men, but he was also to know that the heavens ruled. This brings us down again to the feet and toes of the great image, to the end of the old king's bondage. His seven times must be out before he could be restored or know any thing. It was from the fact of his restoration, in accordance with God's promise, that he knew that God ruled in the kingdom of men, since it was by decree to the intent that the living may know, etc. We will now invite the attention of the reader to Daniel's vision of the four beasts, and of the Ancient of days, as found in his seventh chapter, to the twenty-seventh verse inclusive:

1 In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, *and* told the sum of the matters.

2 Daniel spake and said, I saw in my vision by

night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first *was* like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, and his wheels *as* burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

11 I beheld then, because of the voice of the great words which the horn spake, I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom and all dominions shall serve and obey him.

SEC. 4. We learn from the interpretation of the foregoing vision of Daniel, that there were to arise four universal kingdoms, which were successively to continue under their different faces, until they were destroyed by the little stone; and the Ancient of days should sit, or until God should build up his kingdom upon the ruins, and the Ancient of days should set his judgment and open his books. The reader will have no trouble, upon investigation, to see that this sitting of the Ancient of days is at the

restoration of the spiritual Jew, and has no allusion to the general judgment after the thousand years of the millennium. Daniel looked to this period when the Ancient of days should sit, and because of the voice of the great words which the horn spake, he beheld, even till the beast was slain, and his body destroyed and given to the burning flame. That the four kingdoms here alluded to are, as I before remarked, the Assyrian, the Medo-Persian, the Grecian, and the Roman, will be at once conceded; there is, therefore, no necessity to labor this question.

From the interpretation of the three visions under review, we perceive that there are three grand periods plainly marked out by Daniel. The first period is to the feet and toes of the great image, which is composed of iron and clay—to the end of Nebuchadnezzar's bondage, when he was to be restored to his kingdom in his branch roots, or to when he should know that God ruled in the kingdom of men, or to when he should know that the heavens do rule.

The second period is as emphatically marked as the first; that is, when the Ancient of days is to sit, when the judgment is to be set, and the books to be opened, or to the restoration of the spiritual Jew at the beginning of the millennium, when the kingdom is to be given to the saints. Daniel looked to this period, but on account of the voice of the great words which the horns spake, he beheld, even to the third period, when the body of the beast was to be slain and destroyed, and given to the burning flame. The reader will perceive that these three periods

are too particularly marked and described by the inspired writer to be overlooked. I place much importance to them, and call the special attention of my readers to them, as I may have occasion to revert to them again, when I enter upon the measurement of the times. We will now look to visions more particularly applicable to the Jewish age, as found in the eighth chapter of Daniel, to the fourteenth verse inclusive :

1 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns; and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat *had* a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast

him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceedingly great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And a host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

SEC. 5. In reviewing the preceding chapter, we find that Nebuchadnezzar, the head of the first of the four universal kingdoms, had fallen, and his government, as a burning mountain, had been cast into the sea. Cyrus, who stood at the head of the second kingdom, had fallen. Alexander the Great had broken the Medo-Persian horns, and stood at the head of the third kingdom, which was afterward divided into

four kingdoms by his four successors. These four kingdoms all stood at the same time, and, consequently, were neither of them a universal kingdom, as the four represented by the four beasts of Daniel. Thus we see that four kingdoms, or governments, or heads, sprang up out of the Grecian monarchy, and that the kings who headed them being so many horns of power, we here find four additional horns of power. Then, while we are dwelling upon the history of the Jewish age, we propose to devote a few thoughts to the dragon mentioned by John in the twelfth chapter of Revelation :

1 And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars ;

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth ; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron ; and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* three-score days.

7 And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the *man-child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

SEC. 6. Upon a retrospective view, John beheld a

great red dragon, with seven heads and ten horns. In pointing out this dragon, we must endeavor to comprehend the meaning of a head and a horn, and to distinguish between them. By a head, we mean a government; and any government, or kingdom, that springs up from nonentity to power, becomes a head. The horns must always spring out of the head, and must represent a house or dynasty. We must not consider every incumbent of the same family, or house, that may, perchance, ascend the throne, a horn, but only those who respectively head their dynasties. For instance, while the Assyrian, the Medo-Persian, the Grecian, and the four kingdoms, that arose out of the Grecian monarchy, are, properly, heads, the dynasties that headed these governments, or that sprang up in them, are kings in the prophetic sense, and, consequently, so many horns of power.

This much premised, we will have no trouble to find the heads and horns of the dragon. The Assyrian, the Medo-Persian, the Grecian, and the four kingdoms, that arose out of the Grecian monarchy, make the seven heads of the dragon, while the kings who stood at the head of their respective houses in the line of these seven kingdoms, make the ten dragon-horns. While the dragon is properly the representative of the old serpent, the devil, these seven kingdoms and ten dynasties, that arose in the line of the three first of the four universal kingdoms, are attributed to him, as his heads and horns. This, then, was the dragon that John saw in the Jewish age, and which was fought out of heaven by

Michael and his angels. It is sufficient to my purpose to show, here, that these ten horns may be found in the line of succession previous to the rise of the Roman Empire, which was headed by Cæsar. Then, among these ten horns—all of whom, John says, had crowns upon their heads—among these, and out of one of the governments set up by Alexander's successors, there sprang up a little horn, or Cæsar.

SEC. 7. This little horn, then, is the eleventh horn, but nowhere counted as one of the dragon-horns. We consider it sufficient, as I before remarked, to our purpose, to show that the ten dragon-horns, with crowns upon their heads, were previous to the rise of the Roman Empire and to Cæsar. When Daniel, in his 7th chapter and 19th verse, would know the truth of the fourth beast, he was informed that the fourth beast was the fourth kingdom that should bear sway over the earth, and that the ten horns were ten kings that should arise, and that another should arise after them, diverse from the first, who should subdue three kings, etc. Now, while the fourth beast here must of necessity mean the Roman government, the little horn must, and does of necessity, mean the Cæsar dynasty. He spoke great words against the Most High, and thought to change times and laws, and the saints of the Most High were to be given into his hands for a time, times, and the dividing of time. Daniel, in his 8th chapter, in speaking of the Grecian monarch, says that he waxed very great, but when he was strong the great horn was broken, and for it came up four

notable horns toward the four winds of heaven, and out of one of these came forth a little horn, which waxed great, even to the prince of the host. He took away the daily sacrifice, and cast down the place of the sanctuary, etc. This little horn, then, while he was the eleventh horn, and sprang up among the ten dragon-horns, he also sprang out of one of the four kingdoms of Alexander's successors. And thus I prove beyond all rational doubt, that Cæsar, or the Cæsar dynasty, is the little horn that spake great words against the Most High, and prostrated the Jewish temple, the place of the sanctuary. Josephus informs us that the Jewish temple fell under Roman arms, in the seventieth year of the Christian era, under the lead of Titus Cæsar. I have been thus minute and particular in tracing this little horn, since much confusion has grown out of misconceptions in regard to him. We may, perhaps, notice this subject again, when we come to speak of the beast with his seven heads and ten horns, that took the dragon's seat. For a full and comprehensive view of the dragon, we have cited you to the 12th chapter of Revelation. Here John saw two wonders in heaven—the one was the Church, under the figure of a woman; the other was the old serpent, the devil, under the figure of a dragon, both of which were prefigured, or brought to view, in the garden of Eden. The woman was clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. This great dragon stood in his imperial robe, ready to devour the child as soon as it was born, but the child was caught up to God

and to his throne, and the woman fled into the wilderness, to be fed there a thousand two hundred and sixty days, hid from the face of the serpent. And there was war in heaven; Michael and his angels fought, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. Thus we see that the old dragon was cast out of heaven. Now let us hear the report given of the matter in heaven, verses 10-17: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; - and the earth opened her mouth, and swallowed up the flood which the dragon cast out

of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Now, from the preceding reading, we wish to draw a correct conclusion as to the time the Church went into the wilderness. The dragon stood ready, as you see, to devour the child as soon as it was born, but the child was caught up to God and to his throne. Christ had been crucified, his blood had been shed, and he had been elevated to the throne of his Father, made king and high-priest, not after the law of a carnal commandment, but after the power of an endless life. All this was accomplished before the dragon had been cast down to the earth, since it was through the blood of the Saviour, and the testimony of the brethren, that he was dethroned. When the child was caught up to God and to his throne, where was the woman? She fled into the wilderness into her place, to be fed there a thousand two hundred and three-score days, or a time, and times, and half a time. Christ was then crowned king, and the dragon was dethroned at the time that the Church went into the wilderness. The priesthood was here changed from the tribe of Levi to the tribe of Judah. Christ was here made high-priest. The inner court was here changed from the Jews and given to the Gentiles. Then, you see, to measure the banishment of the Church into the wilderness, or to measure the period that the inner court was to be administered by the Gentiles, we must begin at the commencement of the Christian era proper.

Having pointed you out the dragon, and traced him down through the first three universal kingdoms of the Jewish age, and until he was dethroned, we will next look to the rise of the beast and the false prophet, as found in the thirteenth chapter of Revelation.

CHAPTER II.

Section 1. The Rise of the Beast.—Section 2. The Rise of the False Prophet.—Section 3. The Rise of the Image-beast with Seven Heads and Ten Image-horns.—Section 4. The Mystic Woman and the Great City.

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

4 And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them; and power was

given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads;

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath under-

standing count the number of the beast; for it is the number of a man; and his number is Six hundred three-score *and* six.

SECTION 1. In the foregoing chapter we have a succinct account of the rise of the beast, and the rise of the false prophet, coëval with and in sight of each other, the one having arisen out of the sea, or the multitude that were embraced under the Roman flag, and the other out of the earth. It now becomes a question who this beast is. We learn from the last of the 13th chapter of Revelation that the false prophet caused "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred three-score and six." Then let us look to the name of Cæsar, and count the number of years that the Cæsars headed the Roman Empire. Gibbon, in his history of the decline and fall of the Roman Empire, says that the Cæsar dynasty remained in power or occupied the throne until about the middle of the sixth century of the Christian era, which I take to be about six hundred and sixty-six years. Then Cæsar is beyond a reasonable doubt the beast, or little horn, that magnified himself to the prince of the host, and cast down the place of the sanctuary, which we have already shown you fell under Titus in the seventieth year of the Christian era. This beast, then,

that we prove to be Cæsar, had seven heads and ten horns. We will now attempt to point you out the seven heads and ten horns of the beast.

This is a place where all writers upon the subject fail. Most writers think that these heads and horns of the beast are to be found in the line descending from the Cæsars in the Roman Empire, which leads them into gross error. We must bear in mind that the dragon gave him his power and his seat. Now for the dragon to give the beast one head or horn more or less, or the same number, with greater or less power than he had himself, would not be to give him his power, and the dragon could not give him heads or horns which he did not possess himself. It follows, then, that the beast must have the identical heads and horns of the dragon. John describes this beast as having seven heads, and ten horns, and ten crowns upon their heads, and upon the seven heads were written the name of blasphemy. Now, when we look back behind the beast under the three first great kingdoms for these heads and horns, every thing becomes plain. When it is said that these heads had written upon them the name of blasphemy, it is meant that they tried to make themselves equal with God. It is a notorious fact that these early monarchs, in many instances, required divine honors to be paid to them. When it is said that three fell before him, it is meant the three universal kingdoms which had preceded him. John saw one of these heads as it were wounded to death, and his deadly wound was healed, or in other words, he was wounded with the sword, and did live. This

was the kingdom of Assyria, or Nebuchadnezzar, who had been wounded by the sword of Cyrus, but yet lived in the stump-roots of the tree, or which had been healed by the promise of a restoration in his branch-roots. But for the satisfaction of those who would differ with me here, and still contend that the beast, or the little horn, was the eleventh, counting down through the line of Roman princes, let us offer a few arguments. We must first perceive that there arose no new horn of power in the Roman Empire for over six hundred years, while the Cæsars occupied the throne. Then, to make the beast or little horn the eleventh in the Roman Empire, he could not have sprang up among the ten and out of one of the four governments set up by Alexander's successors, as Daniel was informed by Gabriel. The dragon gave the beast his power and his seat, and it is irrational to suppose that the dragon would, after his fall from power, and after the lapse of six hundred years, be able to transfer his power and his seat. Then that the beast was exercising the power and occupying the seat of the dragon, with his identical heads and horns, is, to my mind, clear.

What are the circumstances of the case? The Messiah had ascended to God and to his throne. He had been crowned king of the universe—all power had been given into his hands. In his name and through his blood the dragon had been dethroned; the Church had taken her wings of a great eagle, and flew into the wilderness; the dragon was wroth with her, and went to make war with the remnant of her seed. Notwithstanding he was stripped of his

royal robes, and cast out of the government, Cæsar had arose to power, and here he makes a league with the beast: he transfers his power and his seat to the beast, with all of his heads and horns, just as they were, and the beast now undertakes to run the machine, so to speak, with all of its fixtures. And power was given him to continue, or to domineer, of the seeds of the Church for forty and two months. This counted at thirty days to the month, make a thousand two hundred and three-score days, and is equivalent to the expression, time, times, and half a time. Now we can easily perceive that, at the exact time that the Church emerges from the wilderness, able to face the serpent, that this Cæsar dynasty, with its false Church organization, which is written in the blood of the martyrs, must lose all its power for harm to the true Church, since the commencement of the Cæsar dynasty and power was coëval with the flight of the Church into the wilderness.

SEC. 2. We will now look to the rise of the false prophet, 11th verse. We note, first, that the false prophet did not rise out of the sea as the beast did, but he arose out of the earth. Next we note that he had two horns, not of a lamb, but like a lamb. These two horns, then, evidently represent civil and ecclesiastic power. We next note that he spake as a dragon, and exercised all the power of the first beast before him. He also did wonders: made fire come down from heaven, and by his miracles in the sight of men, deceived them that dwelt upon the earth, saying to them that they should make an image to the beast that had the wound by the sword, and did

live; that is, make an image to Nebuchadnezzar's government. Who, then, is this false prophet? He is beyond doubt the God of the earth before whom the two prophets or witnesses of God—the two books, Moses and Christ—stood through the dark ages, bearing their testimony. This false prophet, then, or this God of the earth, was to superinduce an image to be reared to the old Assyrian government, or to Nebuchadnezzar. What, then, is this image? It could not be a true Church organization, since the old Assyrian king had no true Church to rear an image to. It must, then, be the great politico-ecclesiastic organization set up by the Cæsars under the assumed name of the Church. This brings us, then, to the investigation of this image, in view of which we cite you to the 17th chapter of Revelation:

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication;

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings; five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

SEC. 3. After John had, in the sixteenth chapter, described the great Armageddon battle, as he calls it, in which the great city is to be divided into three parts, and the cities of the nations are to fall, which Ezekiel calls the battle of Gog, to be fought in the mountains of Israel, in the land of unwall'd villages, he writes thus: "And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the great harlot, or city, which sitteth upon many waters." He describes the many waters in the same chapter to mean peoples, nations, tongues, languages, etc. Verse 16th: "And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Then the angel goes on here to describe and to identify this image-beast, with his seven image-heads and ten image-horns. He says, "The beast which thou sawest, was and is not, and shall ascend out of the bottomless pit, and go into perdition." This, then, is the image-beast; that is, the image to the old Assyrian king, who was in

his tree, but was not in his stump, and yet was in his branch-roots; or, in other words, this image-beast is the old king restored to his kingdom in his branch-roots, and he must arise at the end of his seven times, according to God's promise. We must now look for the seven image-heads and ten image-horns.

It might be supposed that we would allow this image-beast the same heads and horns of the old dragon, or the beast; but as this is but the image, and not the identical thing, we must allow him similar heads and horns, and not the identical ones. If the husband stands before his wife, she recognizes his identity; but she only claims that in her son she recognizes similar features; she claims that the son is the very image of his father. Then, we must here make the proper distinction between identity and similarity. We will, then, allow this image-beast, who is but the branch-root of the old king, similar heads and horns, and not the identical ones. But we will let the angel go on and tell—verses 9-11: “And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

SEC. 4. Now, that we may have clear views in relation to this mystic woman, and the great city to which she answereth, we will remark that the true

Church is represented by a chaste wife, and answereth to the city of Jerusalem in Palestine, and through it points to the New Jerusalem, above which is the mother of us all. While this mystic woman, or harlot, is made to represent the religion of the false prophet, and answereth to the great city here alluded to, and through it points to Babylon of old, and it was in this light of the matter that God calls his people to come out of Babylon, or out of the mists of the old Church, that they may not participate in her plagues. Since, then, the inconstant woman, or harlot, here mentioned, must represent the Church organization of the false prophet, in contradistinction to the true Church, the seven heads, or mountains, upon which she sitteth, must, of necessity, mean the seven Catholic governments that arose upon the fall of the Roman Empire. I deem it scarcely necessary to mention that a kingdom, or government, is generally represented by a mountain in prophetic writings. If a religious government is meant, it is called a holy mountain. After naming these image-heads, upon which the woman sitteth, he says: "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." Now it will be remembered that during the long sway of the Cæsar dynasty at the head of the Roman Empire, that this false Church organization was thoroughly ingrafted into their body politic. When that great empire fell, it split up into six fragments, or governments, each of which still retained this organization. Every one of these governments have

had their dynasties changed but the House of Hapsburg. Thus you see five of the kings at the head of these image-heads, upon which the woman sitteth, are fallen, while the House of Hapsburg yet remains. That the House of Hapsburg is in a direct line of descent from the Cæsars, will not be controverted. Headley, in his "Napoleon and his Marshals," says when Napoleon embraced Marie Louise, that "he embraced the daughter of the Cæsars." While, then, this image-beast must come from the line of the Cæsars, he must be the eighth head in the Roman Empire, counting from the first monarch who reigned previous to the rise of this Church organization, and yet he must be of the seven Catholic heads, he being one himself. Now, I ask, where can we find in sacred or profane history the same exactness and clearness to identify any one that we find here in John's description of the image-beast? Now, allow five of these kings to have fallen, and the House of Hapsburg to be the sixth, and Maximilian, being a Catholic head, to be the seventh, is he not the eighth, when we count the first Cæsar, and of the seven? Then, true to the letter, he built the tabernacle of his palace in the glorious holy mountain upon the American continent, in the land of unwall'd villages, where the spiritual Jew is to be restored. And truly his time was short: he continued but a short space. He was then the feet and toes of the great image, whose government was mixed with iron and clay, which was divided, partly strong, and partly broken, and upon which the little stone was to smite. While this harlot, or inconstant

woman, strictly means the religion of the false prophet, or represents it, the great city means, or represents, the political fabric, or government, of a particular nation. The cities of the nations, in like manner, represent the national governments. When the great city is said to be divided into three parts, I understand it to mean that the government is to be divided into three governments; and when the cities of the nations are said to fall, I understand it to mean that the rotten systems of human government are to crumble and fall. This mystic woman, then, and the great city to which she answereth, represent the two horns of the false prophet—the ecclesiastic and the civil power. These two powers, when united, are properly represented by the term Babylon, which is a word of confusion. When the prophet speaks of the downfall of Babylon, he evidently means the downfall of human forms of government—both political and ecclesiastic—which must take place before the Ancient of days will set up his kingdom or open his books and set his judgment. This mystic woman, then, and the great city to which she answereth, sets upon these image-heads—the one by having her Church organization ingrafted into their body politic, and the other by her diplomacy, and by her trade and commerce with them, from which source she derives her wealth and greatness. Having seen the restoration of Nebuchadnezzar, in the person of Maximilian, and the seven image-heads in the seven fragments of the Roman Empire, we will now look for the ten image-horns. I am aware that I stand here upon delicate

ground. I am sure, however, that I would not, if I could, disturb the peace and quiet of our beloved country. Prophecy must have some meaning, and God's vengeance upon man, for his wickedness and disobedience, must light somewhere. My interpretation is but the views of a single mortal, and could not alter the purposes of God, whether they be true or false. Then, to proceed, verse 12th: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." In the first place, we will note here that these image-horns were to make war against the Lamb, and the Lamb was to overcome them. In the second place, they were to receive power as kings one hour with the beast. They were to hate the harlot, or the great city, to eat her flesh, and to burn her down with fire. This woman is said to be the great city that ruleth over the kings of the earth. Allowing this great city to be the great emporium of the nation, and a type of the government, may not these image-horns mean the ten Southern States? May they not properly be compared to ten kings, as possessing in their individual capacity of States, or State Governments, power, and yet being without a common government or kingdom as yet? These kings, as will be observed, are both without crowns or kingdom as yet. They differ, then, in these particulars, from the dragon-heads and horns, since they both had crowns upon their heads and a kingdom. It must be remembered, in the meantime, that these horns, under a different figure, are made to repre-

sent the ten toes upon the feet of the great image, which possessed the clay element of democracy. Now, where upon the globe can be found ten kings without crowns or kingdom, and their governments possessing the clay element of democracy, unless we look to the republics of America? But in what way did they make war with the Lamb? The Southern States held several millions of slaves in a state of bondage, living in a state of ignorance, and in open violation of the institution of marriage. God evidently intended to liberate them, or to change their mode of servitude, before the millennial age. These States engaged in the late American war to sustain the institution of slavery, as is abundantly proven from the clause in the Confederate Constitution upon the status of slavery. These States, after a sanguine and bloody conflict of about five years, surrendered to the superior force of the United States. They were overcome, or, as General Grant would say, they were overpowered. That the South was not aiming to destroy the institution of slavery, is here abundantly proven. That the United States did not enter into the late war to overthrow the institution, is manifest from the early proclamations of the Chief Magistrate, and from later offers of peace, upon conditions allowing the South to retain their property in slaves. The very fact, then, of its overthrow at the close of the war, contrary to the first intentions of either party, proves the interposition of an overruling Providence, to whose mandates we should all cheerfully submit. I may say that the South has in truth bitterly repented of her folly,

and is to-day giving glory to God in her patient acquiescence. But, to continue with our image-horns: It is said that there are eleven of the Southern States. Admit this to be true: while there was but ten dragon-horns, there sprang up among them another little horn, and it takes this little horn of Texas to complete the image. And since the eleventh, or little horn, in the great line of empire became great, Texas may yet become great by becoming the seat of empire, when the great city goes down as old Babylon went. The new city which is described by Ezekiel in his 39th chapter, may spring up somewhere upon the Gulf contiguous to the mouth of the great Mississippi River.

Having pointed you out the dragon with his seven heads and ten horns under the Jewish age, and having pointed out the beast who occupied his seat and exercised his power, and having traced him and the false prophet to the restoration of Nebuchadnezzar, in the person of Maximilian in the Mexican Empire, with his seven image-heads and ten image-horns, we will now turn to the seven seals, and open them in order.

CHAPTER III.

Section 1. John's View of the Cherubim.—Section 2. The Lion of the Tribe of Judah prevails to open the Book and to loose the Seven Seals thereof.—Section 3. The opening of the Seven Seals in order.

SECTION 1. Introductory to the opening of the seven seals, we invite the reader to an extract from the 1st to the 7th verses inclusive, of the 4th chapter of Revelation :

1 After this I looked, and, behold, a door *was* opened in heaven ; and the first voice which I heard *was* as it were of a trumpet talking with me ; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit ; and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone ; and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four-and-twenty seats ; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices ; and *there were* seven lamps

of fire burning before the throne, which are the seven spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

Here we discover that a door was opened to John in heaven, and he was presented with a view of the four beasts and the four-and-twenty elders. These elders were, doubtless, the elders of the twelve tribes of Israel, and the twelve apostles of Jesus Christ. The sight of the four beasts was evidently a glimpse of the Cherubim, which had been presented to Ezekiel in the whirlwind at the beginning. The number of the beasts are the same, and the number and description of their faces are the same, and must, unquestionably, allude to the four great kingdoms mentioned by Daniel. It becomes here a question as to what heaven is meant into which a door was opened to John. To contemplate it as the third heaven, or ultimate kingdom of glory, would carry with it the absurd idea that the dragon, or four beasts, had an abode there, into which God would not be likely to admit such an amount of carnality. Since, then, we read of three heavens, viz., the Jewish heaven, out of which the dragon was fought, and the restored Jewish heaven, or millennial age, and the third, or heaven of heavens, or the ultimate kingdom of glory, we come to the con-

clusion that this door was opened to John into the Jewish age; and that his view was retrospective, we will now cite you to the 5th and 6th chapters of Revelation:

CHAPTER V.

1 And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us

to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests; and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four-and-twenty elders fell down and worshiped him that liveth for ever and ever.

CHAPTER VI.

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red; and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held;

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind;

14 And the heaven departed as a scroll when it

is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

17 For the great day of his wrath is come; and who shall be able to stand?

SEC. 2. John "saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." John wept. But one of the elders told him to weep not. "Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof," etc. It must be remembered, here, that these four beasts were attempting to exercise their regal power, under human forms of government, in the face of a model form, which God had written out with his own finger, and which he had exhibited to the world under the administration of the elders of Israel.

SEC. 3. Then, upon opening the first four seals, we have brought to light the four great means which God brings to bear upon the nations, as exemplified under the four great kingdoms pointed out by Daniel. The first of these is the word of God, represented by a man riding a white horse, a crown

upon his head denoting his Divine authority, and a bow in his hand, from which he propelled arrows of conviction, plainly representing that the man of God deals with the minds and consciences of men. But, if we fail to heed and obey the will of God, when thus addressed to us, he still has another means. The second means is the sword. This was represented by a rider, upon a red horse, and a great sword in his hand. Then famine, pestilence, and death, etc. When the first seal was opened, why should the first beast cry out in thunder tones, Come and see? Because he had felt the power of God's word, he had seen his throne shaken to its center, and his government, as a burning mountain, cast into the sea. His tree had been cut down, and the stump bound with a band of iron and brass, amid the beasts of the field, to remain there seven times, until his hairs became as eagle's feathers, and his nails as bird's claws. Well might he point to the great power of God, as the white horse went out. Cyrus had drenched the battle-fields of Asia in human gore, and well might he point to the sword. Alexander the Great had extended his conquests to the ends of the earth, and had made the waters black with famine. Cæsar, who stood upon the battle-fields of fallen empires, and who was piling the dead bodies of the martyrs around the horns of the altar, might well point to pestilence and death. And when he had opened the fifth seal, John saw beneath the horns of the altar the souls of the martyrs who had been slain for the word of God, and for their testimony, crying to God for vengeance. And when

he had opened the sixth seal, John beheld, and lo there was a great earthquake, etc. This great earthquake represents a great war, or revolution, and the point I am particular to note here is, that the opening of the sixth seal brought John's view to the fall of Jerusalem, when the Jewish temple fell, and their nationality ceased when the outer court fell into the hands of the Gentiles. With the foregoing remarks relative to the sixth seal, we will leave it for farther comment when we come to the investigation of the three woes.

Revelation viii. 1: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." O that I had a tongue and language to describe the solemnity of this Sabbath-day's silence, after the coronation of the Messiah! What had happened? Jesus Christ, the Son of the living God, had been slain; he had been hung by nails, and crucified between two thieves. He was placed by Joseph in his new tomb, which he had hewn out in the rock, with a great stone rolled to the door of the sepulcher. The chief priests and Pharisees sealed the stone, and placed a watch. But in spite of all the power of the priests and Pharisees, with the aid of the authorities of the Roman Government, he arose from the grave; he ascended to his Father, and was crowned King of the Universe; he was made High-priest, not after the power of a carnal commandment, but after the powers of an endless life; he had conquered death, hell, and the grave; he had brought life and immortality to light through the gospel; pagan temples.

fell, and a new era commenced. What a solemn silence! Here sat the venerable old Assyrian king, the height of whose palace had looked down upon the domes of ancient Babylon. There sat Cyrus, and Alexander the Great, whose kingdoms had arose and fallen in turn. And here, Cæsar, flushed with the victories of the past, and eagerly looking to the glories of the future. And, yet, the venerable fathers of the Jewish age—the elders of the twelve tribes of Israel, and the twelve apostles of Jesus Christ, who were so many gems in the diadem of the Christian Church—all in profound silence. Hosanna to God and to the Lamb! Jesus was crowned King of kings and Lord of lords. No wonder that this silence was broken by the harps of the four beasts, and of the four-and-twenty elders, and by the voice of ten thousand times ten thousand, and thousands of thousands of angels, in chanting a new song to his praise, and that they should cast their glittering crowns at his feet, and that they should fall down and worship him. Upon opening the seventh seal, seven angels, with seven trumpets, and seven vials of God's wrath, was brought to view.

We propose in our next chapter to consider these seven sounds of the trumpets, and the seven vials of wrath, and also the three woes—all under one head.

CHAPTER IV.

Section 1. The seven angels with seven vials of God's wrath.—

Section 2. The three woes.—Section 3. The sixth sound of the trumpet, or late war.—Section 4. The third woe.—Section 5. The Armageddon battle.

SECTION 1. We now proceed to consider the seven angels with their seven trumpets, and their seven vials of God's wrath, and also the three woes. We have no evidence, as far as my observation goes, to prove that there were more angels employed than the seven represented by the seven stars in the first chapter of Revelation. Then, if we will consider these seven angels as each having in one hand a trumpet, and in the other hand a vial of God's wrath, and the seven thunders to mean the audible reports of the seven great wars, each one brought about at the tocsin sound of a trumpet, and each vial of wrath to mean the scourges of the war, and corresponding with the sounds in number, we will be more likely to understand them. Then, we may look upon these seven great wars as so many blazed trees along the pathway of these four universal kingdoms, mentioned by the prophets, leading us infallibly to their end. Whenever we can to a certainty arrive at the seventh of these great wars, which is to be fought under the seventh sound, we

will stand exactly upon the ground where human forms of government must crumble, and the Ancient of days will open his books and set his judgment. This seventh war may be considered the Sabbath of wars, and hence it is called the battle of the great day of God Almighty. Four of these great wars were fought under the reign of the dragon in the Jewish age. The first was Nebuchadnezzar against the Jews; this vial of wrath was poured out upon the Jews for worshiping a certain golden image he had set up, and a grievous sore fell upon the Jews—they were sent into a seventy years' captivity. The second of these wars was the war of Cyrus upon the dominions of Assyria, and a great mountain, burning with fire, was cast into the sea, or Nebuchadnezzar's government was swallowed up. The third was Alexander the Great against the Medo-Persian monarchy. About that time a great star fell from heaven. I take this star here to mean Daniel. In the last of the 6th chapter of Daniel, we are informed that he prospered in the reign of Darius and Cyrus. Daniel must then have been in his dotage. Daniel's prophecies, as John's, were sweet to the taste, but bitter in fulfillment, and hence they were said to make the waters bitter. The fourth war I take to be the war made upon the Jews by Antiochus on his return from Egypt. I have been brief here in my mention of these first four wars, since my main object was to bring you down to the fifth sound, which is the first woe. We will now cite you to the 9th chapter of Revelation, from the 1st to the 12th verse inclusive:

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months; and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails; and their power *was* to hurt men five months.

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

12 One woe is past; *and*, behold, there come two woes more hereafter.

SEC. 2. At the close of the eighth chapter here, just after speaking of the fourth sound, John beheld an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. Then we are thus informed that the next three wars to be fought under the fifth, the sixth, and the seventh sounds, are to be so many woes.

Then the fifth angel sounded, and John saw a star fall from heaven unto the earth, and to him was given the key to the bottomless pit, etc. John here winds up, after a short description of this war, by saying that one woe is past, and, behold, there come two more woes hereafter. Now, take John's description of this war, which was fought under the fifth sound, and then take his description of it as given upon the opening of the sixth seal, and compare them with what Josephus says in regard to the war of Titus Cæsar, under the Roman flag, against the city of Jerusalem, in the seventieth year of the Christian era, and the most incredulous mind will feel convinced that this was the first woe. The very famine mentioned by Josephus, was pointed out, both as to severity and duration, by the inspired John. Here was the old dragon, who had been fought out of heaven, and cast into the earth, and on account of which it was said, Woe to the inhabitants of the earth, divested, it is true, of his royal robes, but yet wroth with the woman, and eager for the persecution of

the seeds of the Church. He transfers his power and his seat to the beast, and in this condition, in colleague with the beast, they attack the Jews in their stronghold, and well might it be called a woe. And farther, Josephus says, that a man went about during the siege of Jerusalem, continually crying, Woe, woe, woe, to the city of Jerusalem; and that the more they chastised him to make him hush, the more vehemently he cried, Woe, woe, until a stone fell out of the wall upon him and crushed him. Setting it down, then, as an incontrovertible fact, that the war which was fought under the fifth sound by Titus against Jerusalem, was the first woe, and the fifth vial of God's wrath poured out upon the Jews, we will proceed to the sixth sound, or second woe. We cite you to the 9th chapter of Revelation, beginning at the 13th verse, and on to the last of the 11th chapter:

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand; and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails; for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk;

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire;

2 And he had in his hand a little book open; and he set his right foot upon the sea, and *his* left foot on the earth,

3 And cried with a loud voice, as *when* a lion roareth; and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer;

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before my peoples, and nations, and tongues, and kings.

CHAPTER XI.

1 And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* three-score days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished this testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld him.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

SEC. 3. I now bring you down to the sixth sound, or second woe, under which was fought the late American war. Before we speak of the late American war, we must reconcile the apparent difficulty in regard to the two hundred thousand thousand that John beheld while treating of the sixth sound. We quote verses 13-16: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them." This, the reader will see, amounts

to two hundred millions of men. Now, seeing the number of men here mentioned by John under the sixth sound, inclines us at first not to think that the late war was fought under the sixth sound, since there was not, perhaps, but little over a million engaged in this war. It is my purpose to reconcile the mind upon this subject, and to show that the late American war was fought under the sixth sound, and was the second woe. Here John, after numbering this armament, goes smartly into detail of a great struggle which he saw looming up before him; but the question is, whether he was placing this war under the proper sound. Having shown you that the vials of wrath corresponded with the number of the sounds of the trumpets, we will refer to the pouring out the sixth vial of wrath in connection with the sixth sound, and see if we can obtain any aid in our interpretation of the sixth sound. We then refer you to the 12th verse of the 16th chapter of Revelation: we extract from this chapter, leaving the reader to examine the chapter in its connection at his leisure: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And sufficient for my pur-

pose here to add: "And he gathered them together into a place called in the Hebrew tongue Armageddon." Now, whether John was leaping over the battle which was to be fought under the sixth sound for want of farther instruction, or whether he was instructed to make mention of this armament at this particular place, does not matter. It is evident that this armament was a preparation for the seventh or last battle. In proof of this, I show in the last quotation that these spirits of devils go forth unto the kings of earth and the whole world to gather them to the battle of that great day of God Almighty. In the first quotation, John describes the armament of two hundred millions, which cannot possibly be made to mean less than the whole world. I therefore conclude that this armament of two hundred millions was the armament to fight the last battle. But I offer yet another argument upon this point. You will remember that under the sixth sound the angel was instructed to loose the four angels that were bound in the great river Euphrates, and they were loosed and prepared as John saw with an armament of two hundred millions of men. Then, if the scourges of the sixth war means the sixth vial of wrath, and was to be poured out upon the great Euphrates to dry up its water, in order to prepare the way of the kings of the East to fight the seventh battle in Armageddon, this armament of two hundred millions could not possibly allude to the sixth war, or be to fight the sixth battle, seeing that the sixth vial of wrath had not been poured out, and yet they stood already prepared. We will

then look to the 10th chapter of Revelation, and see if we can obtain any aid from it. Here the angel that stood with one foot upon the sea and the other upon the earth, as though he thought John was trying to close this thing out under the sixth sound, "lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." John was then handed and commanded to eat the little book, and informed that he must prophesy again. Then John goes on in the 11th chapter, and gives the full particulars of the late American war, under the sixth sound, which he calls the second woe. The 11th chapter of Revelation, where John prophesied after he had eaten the little book, is a rich chapter, which we now propose to consider. The first thing we will notice here, is the rise of the image-beast, and what beast the beast that was and is not, and yet is. That is the image of Nebuchadnezzar, who was while his tree stood, but was not while his stump remained bound with a band of iron and brass, and yet is in his branch-roots; or, in other words, he is the old Assyrian king restored to his kingdom in his branch-roots. This brings us down, then, to the first period mentioned by Daniel, to the feet of the great image, which was mixed with iron

and clay, upon which the little stone was to smite. He was said to arise out of the bottomless pit, and to go into perdition; his time was to be short; he was to continue but a short space. Then, to be the old king restored in his branch-roots, he must arise at the end of his seven times, according to God's promise. Then, if the end of his seven times, it must be at the end of the three and a half times of the beast. Then John says that he arose under the sixth sound of the trumpet, and during the great earthquake, or war, which he calls the second woe. Then we look to the rise of Maximilian in the Mexican Empire, during the late American war, for a literal fulfillment of this prophecy. But farther, we are informed here that a reed like unto a rod was given to John, and he was commanded right here to rise and measure the inner court, or the temple of God, and the altar, and them that worship therein. But the court which is without measure not, for it is given to the Gentiles. And the holy city shall they tread under foot forty and two months. He then goes on and says that he will give power unto his two witnesses, and they shall prophesy a thousand two hundred and three-score days, etc. Well, who are these two witnesses? They are the two olive-trees, or the two candlesticks standing before the god of the earth, or the false prophet. These two witnesses, then, must mean the two Testaments of Moses and Christ. They were compared under one figure to an olive-tree, from which oil was extracted to burn in the lamps, while under another figure they were compared to a candlestick, as being the

source from which light emanated. Then these two books are the two witnesses that stood before the false prophet during the dark ages prophesying, while the Church remained in the wilderness. Then, to arrive at a correct measurement of the inner court, we must begin at the change of the priesthood, when Christ was made high-priest after his coronation in heaven. We are compelled to place the commencement of the prophecy of the New Testament after Christ's death, since it was his last will and testament, and a will is of no effect until after the death of the testator. Then, to arrive at the time that the Church went into the wilderness, we must go to where the child was caught up to God and to his throne. Then cannot any one see that the forty and two months that the beast was to domineer over the seeds of the Church—the time, times, and half a time of the Church's banishment in the wilderness, and the thousand two hundred and three-score days' prophecy of the two witnesses having commenced at the same time, must expire at the same time? The forty and two months, counted at thirty days to the month, is equivalent to twelve hundred and sixty days, or a time, times, and half a time, as I have shown you. Now recollect there are two courts—the inner court and the outer court. They were changed from the Jews to the Gentiles by two steps. The one was changed when Christ became high-priest, and the other when the Jewish temple fell and the nationality of the Jews ceased, and, consequently, they must be returned to the spiritual Jew by two steps in the restoration. When

they have both been changed, or restored, the thousand years of the millennium commences with both courts restored. John is here commanded to rise and measure the inner court, but not to measure the outer court. Why measure the inner court under the sixth sound? Because the time of its restoration had come, and it was peculiarly proper to measure at this exact time. Why not measure the outer court? Because it was not out yet; the time had not yet come that it should be restored, and for a better reason still, John's measuring-rod of time, times, and half a time would not measure the outer court. He could pick it up and start out from the fall of the holy city, seventy years this side, and measure to the rise of the new city, when it was to spring up, but it would not measure the outer court, which must be restored at an intermediate period.

The reader will remember at the outstart I called his attention to three grand periods, marked out by Daniel. The one was to the feet of the great image, to the restoration of the old Assyrian king in his branch-roots, to the end of the prophecy of the two witnesses, to the Church's return from the wilderness, or to the change of the inner court. The third period was to the rise of the new city, which must be forty and two months from the fall of the holy city. These two periods could be measured by John's rod of time, times, and half a time. But I referred you to a second, or intermediate period, as marked out by Daniel, which was when the Ancient of days should sit, when he should set his judgment and open his books. This second, or intermediate

period, is immediately after the seventh, or last war, which comes off under the seventh sound. During this war, the great city is to be divided into three parts, and the cities of the nations are to fall, or rather, these are to be the results of this seventh, or Sabbath of wars. In this broken-down condition of human governments, the Ancient of days is to set up his government upon the ruins. This is when nationality is to be taken from the Gentiles and restored to the people of God, or to the spiritual Jew. This is the change of the outer court, when the millennium of a thousand years for the cleansing of the Church begins. But this image-beast, when he arose, was to make war against these two witnesses, and was to kill them. Although this war was really made by the horns of this beast against the Lamb, yet it was not improper to attribute it to the beast.

Then in what light were they killed in the late American war? First, the members of the Churches quit going to church, and turned their attention to raising and equipping an army to make war against the Lamb. Secondly, the churches were turned over to the army to be used as hospitals, and religious exercises measurably ceased; and, thirdly, plunder, rapine, and blood became the order of the day. The law and the gospel failed to check and hold in requisition the avarice and infuriated passions of men, and hence they might be considered lifeless and dead. Then in what light did their dead bodies lie unburied in the street of the great city? Trace the great thoroughfare of the nation:

look to Corinth, to Chickamauga, to Richmond, and to Manassas, and let the seven thousand slain soldiers from the altar answer. But the tenth part of the great city was to fall under this sound. Now, to fall here, does not mean to be slain; the seven thousand from the altar, or from the churches, were slain, but the tenth part of the city was to fall. It makes my heart bleed to discuss the great fall of the South. History records but few instances of a greater fall. A people opulent, intelligent, and in the full enjoyment of self-government, now with their cotton-fields turned to sedge, disfranchised, and the reins of government in the hands of an inferior race! But to return to the two witnesses. Their dead bodies were to lay unburied in the street of the great city three years and a half, and then they were to revive and stand upon their feet; they were to ascend to heaven in a cloud. Here the prophet measures the exact period of the late war, as you will see when we explain the rule of count. Then at the close of the war they ascended to heaven at the exact time that the inner court was restored, and the Church emerged from the wilderness. Here, then, was the Church returned—the restored Jewish heaven—and thus they ascended to heaven under the smoke of battle. The war was over; the churches were swept, and the carpets spread; the two heavens, as it were, merged into one; life entered into these two books; the old Assyrian king's seven times was out; he saw himself restored to his kingdom in his branch-roots, in accordance with God's promise, made to him near four thousand years ago;

he saw the dead bodies of these two faithful witnesses lying unburied in the street of the great city, and what did he know? He knew that God ruled in the kingdom of men; he saw the Church emerge from the wilderness; he saw the two heavens, as it were, meet and blend into one; he saw the two witnesses revive and ascend to the millennial heaven; and what did he know? He knew that the heavens ruled. Thus you see I have brought you down a time, times, and half a time, to eighteen hundred and sixty-five, to the close of the late American war, which John says was fought under the sixth sound, and which he calls the second woe. The third woe he says comes quickly.

SEC. 4. We will now turn our attention to the seventh sound, or the third woe. I will then cite you to the 16th chapter of Revelation, from which we will again extract, beginning at the 12th verse: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And he gathered them together into a place called in the Hebrew tongue Armageddon." According to my views, then, the scourges of the late American war was the sixth vial of wrath.

What, then, is meant by this vial being poured out upon the great river Euphrates as a means of preparing the way of the kings of the East for the last great conflict? The reader will remember that the term *many waters* represents peoples, multitudes, nations, and tongues, as explained in the last of the 17th chapter of Revelation. While many waters has a more universal meaning, a single great river may properly be used to represent a single nation, or people. Then, where was this sixth vial poured out? Upon the United States. Then, what is the inference to be drawn from the expression? I take it to be this: Old Babylon, you know, was situated upon the great river Euphrates; then, if the great city or national emporium of the United States may be thought to be the great city alluded to by the prophet, and is a type of the government, and likened to the city of old Babylon, may not the river Euphrates be used with equal propriety to represent the people of this nation? What, then, is meant by drying up the water of the river Euphrates as a means of preparing the way of the kings of the East? We all know that before the late American war, the United States was the most formidable power upon the globe. The government of the United States held absolute sway over all other governments. But her condition is quite the reverse now. First, she stands divided in sentiment and in heart; and, secondly, her resources are greatly dried up. The national debt incurred during the late war cripples her very much, and, therefore, she is not regarded as formidable as before. What influence this

may have in foreign complications to bring about the next great struggle, God alone can tell. One thing we do know: in a short period after the close of the war, every nation upon the globe increased and fitted out its armament to its full effective strength, and the whole world stands to-day awaiting the sound of the seventh trumpet, to engage horse and dragoon in the great and last struggle.

In order that my readers may more fully comprehend the magnitude of this great conflict, which embraces the whole world, or, as John describes it, two hundred millions of men, I will cite you to the graphic description of it by Ezekiel, in his 38th and 39th chapters, where he is called to prophesy against Gog in the land of Magog:

CHAPTER XXXVIII.

1 And the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal;

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armor*, even a great company *with* bucklers and shields, all of them handling swords;

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet;

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; *and* many people with thee.

7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After many days thou shalt be visited; in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought;

11 And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army;

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; *Art* thou he of whom I have spoken in olden time by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAPTER XXXIX.

1 Therefore, thou son of man, prophesy against

Gog, and say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal;

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel;

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee; I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field, to be devoured.

5 Thou shalt fall upon the open field; for I have spoken *it*, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles; and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 Behold, it is come, and it is done, saith the Lord God; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years;

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, *that* I

will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea ; and it shall stop the *noses* of the passengers ; and there shall they bury Gog and all his multitude, and they shall call *it*, The valley of Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them* ; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.

14 And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it ; after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* Hamonah. Thus shall they cleanse the land.

17 And, thou son of man, thus saith the Lord God ; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come ; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity ; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies ; so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations ;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen ; but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them ; for I have poured out my Spirit upon the house of Israel, saith the Lord God.

SEC. 5. This great Armageddon battle, as called by John, is to be fought, according to Ezekiel, in the mountains of Israel, in the land of unwall'd vil-

lages, in the great valley east of the sea. It appears from the reading, that these ten image-horns were to take part in this great struggle. John says that they have received no kingdom as yet, but receive power as kings one hour with the beast, until the words of God be fulfilled. They shall hate the great whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Ezekiel says: "I am against thee, O Gog! I will turn thee back, and put hooks into thy jaws. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel. And thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. And thou shalt say, I will go up to the land of unwalled villages, to take a spoil, and carry away silver and gold. And thou shalt come from thy place out of the north parts, thou, and many people with thee; it shall be in the latter days. And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. Surely in that day there shall be a great shaking in the land of Israel. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone," which John says shall be the weight of a talent. "And I will smite thy bow out of thy left hand,

and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years; so that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God."

After the destruction of the profligate and doomed city, this grand army of Israel will take up its triumphant march to the great valley east of the sea, where Israel will furnish Gog a place of graves. After this great conflict, the great city is to be divided into three parts, and the cities of the nations are to fall. At this great battle of Gog in Armageddon, human governments are to crumble and fall. This is where Babylon is to fall. For the decline and fall of Babylon, we cite to the 18th and 19th chapters of Revelation :

CHAPTER XVIII.

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every

foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she has filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels

of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more

at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God;

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four-and-twenty elders and the four beasts fell down and worshiped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be

arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, *Blessed are they* which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood; and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and

the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth; and all the fowls were filled with their flesh.

CHAPTER V.

Section 1. The two great national sins of the Jews, and the rise of the new city.—Section 2. The two great codes of laws by Moses and Christ—the outer and inner courts.—Section 3. God's people called to come out of Babylon.

BUT in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid; for the mouth of the LORD of hosts hath spoken *it*. (Micah i. 1-4.)

SECTION 1. In this divided and broken-down condition of human governments, God will set up his

kingdom, and have his government administered by his people in accordance with his own forms. The outer court will be here changed and restored to the spiritual Jew, and will be administered under the Mosaic code, while the inner court will be administered according to the laws of Christ. Thus you see we have brought you to the change of the outer court, where nationality is to be restored to the spiritual Jew. This is the period when the Ancient of days is to sit; when his judgment is to be set, and his books to be opened. Here the thousand years of the millennium will begin. The millennial age is the period for the cleansing of the Church. This, then, is the restoration of the spiritual Jew. And what are God's people restored to? They are restored to that from which they departed when they forsook God and his statutes, and followed after the manners, customs, and idols of surrounding nations. The Jews, as a nation, committed two great offenses. The one was, they became tired that God should rule over them supremely as their king; and the other was, that they departed from God's statutes and judgments. In proof of this, I first cite you to the eighth chapter of 1 Samuel. The Jews besought Samuel to make them a king like the surrounding nations. Samuel was displeased at this, and prayed to God upon the subject. God suffered it, but told Samuel that it was not him that they rejected, but God, and so they added to their other sins this last, also, that they asked a king. We then cite you to the ninth chapter of Daniel for proof of the other. While Daniel was yet a captive in Babylon, he en-

gaged in solemn prayer to God on account of the desolations of Jerusalem. In this solemn appeal to the God of the universe, by one possessed of his piety and his wisdom, it is to be supposed that he would strike at the true cause of God's displeasure with his people. Daniel here admits the fact that the Jews had departed from God's judgments, and from his statutes, in consequence of which they had been sent into captivity. These, then, were the two great national sins of the Jews. God suffered all this, but in the meantime he pointed out to them, through his prophets, the destiny of human governments, through the rise and fall of four universal kingdoms, upon the ruins of which he would yet restore them to his own form of government, from which they had thus departed. The next period to which I must invite your attention, is to the rise of the new city, when the country is to be lotted off to the twelve tribes of spiritual Israel. Ezekiel says, in his 14th chapter, that the hand of the Lord was upon him, and in the visions of God he was brought into the land of Israel, and set upon a very high mountain, by which was as the frame of a great city on the south. In the eighteenth and nineteenth chapters of Revelation you will see the description of the fall of the great city under the type of Babylon, with the causes of her decline and fall. This new city, then, must rise instead of the one that has thus fallen, and must arise in this last period mentioned by Daniel, as the end of the days in which he was to stand in his lot.

Having reached this period, that is, to the end of

the days mentioned by Daniel, we have so far accomplished our purpose. We will beg the indulgence of our readers while we make a few remarks upon governments and their administration in general, after which we will take up and discuss the great theological puzzle of the times, and we may in conclusion say something in regard to the millennial age, and, perhaps, something as to the general judgment.

SEC. 2. It will be remembered that the law of Moses, as we generally call it, was in its incipient state, written out by the finger of God. It is sometimes called the Ten Commandments. These Ten Commandments, then, in their proper import, fully comprehend the whole duty of man. It was, so to speak, a divine form of a constitution, upon which to base a national code of laws and government. In the progress of time, in perfect accordance with this constitution, the Jews, as a nation, became possessed of a great national code of laws for their national government, and hence we sometimes refer to it as the Jewish polity.

This constitution and code of laws, although specially given to the Jews for their national government, was no less a model worthy of the adoption of the whole world. But while this great code of laws appeared to be alone for the national government in the flesh, it was typical of a spirituality which it actually contained within it, for the government of the inner or spiritual man. This spirituality, then, was fully developed in Christ, and brought to bear upon the hearts and consciences of

men through the gospel. Now, when we speak of the national government of the Jews in the flesh, we mean their government in a national point of view, and speak of it as the outer court; but when we come to the spirituality of the thing, as illustrated in the ecclesiastical government of the Church, we speak of it as the inner court. Then, just as we find man constituted with outer form in the flesh, and with inner form in the spirit, so the law and the gospel were made, as represented by the two courts in the tabernacle—the one for the national and the other for the spiritual government of man.

Here, then, we have built up by Moses and Christ two grand codes of laws upon a constitution of divine form, fully competent to the government of man, both nationally and spiritually. The law of Christ is a perfect law. He who is free in Christ is free indeed. Christ has become the end of the carnal law to the believer. Since, however, we are commanded to be subject to the powers that be, I am not prepared to say that society can dispense with penal laws for the punishment of offenders. The executioner of the law is the minister of God—a revenger to execute wrath upon the evil-doer. Why, then, think it incredible that we should fall back upon the Mosaic code for our national government in the millennial age? Can men ever see eye to eye, and speak the same thing under human laws, either in political or ecclesiastical governments? They certainly never can. Now, if God gave a constitution and laws for the government of man, to find out afterward that they were not competent,

would prove his incompetency. If, however, he was competent, who could make a better code? Every attempt of man to set up any form of government, either political or ecclesiastical, contrary to God's form, has evidently stood in the way of civilization and religious progress. We see this exemplified in the career of the four great kingdoms brought to light by Daniel under the figure of the great image. These great empires that arose in their turn are represented by a hydra-headed dragon, and why? Because of the plurality of their forms and administration, and the incapacity of man to make a perfect form. One man sets himself up as head of a government, which he administers under a human code of laws, while another sets himself up under a different set of human laws, and the consequence is they come into conflict. They are not governed by laws adapted to the nature of man, neither by laws common to them both, and must, in the very nature of things, engender strife. Place seven wild horses in your machine, each one with a head and a will of his own—while one drives in one direction, the others, driving in different directions, must, of necessity, tear the machine in pieces; and just so with human governments administered by so many heads, as foretold by the prophets.

Then, if this rule holds good in political governments, it must hold equally true in religious governments. Why did the Church fly into the wilderness? Because the dragon and beast in colleague were too strong for her. She could not in her infancy face the serpent. The Cæsars, under the great power of

the Roman flag, built up this organization represented by this mystic woman, and engrafted it into their body politic. They departed from the true Bible constitution, and built upon one of their own make; and while rivers of blood have marked their progress, these two books prophesied before them through the dark ages, and stand to-day as living monuments of the power and wisdom of God. Then, just as sure as these political forms of government under type of Bybalon must crumble and fall, that sure will this great ecclesiastical organization represented by this mystic woman fall. God has decreed it, and it will come to pass. And in view of this, he calls upon his people to come out of Babylon, that they may not participate in her plagues. One Church may not say to another, Come out of Babylon, for they are all in Babylon.

There is not, perhaps, a Church organization upon the globe but what hold to some errors. They have all brought down with them some of the errors of their old mother Church. The power of the holy people is truly scattered, as Daniel foretold that it should be before the end. The very fact that they are all called out of Babylon, is proof to my mind that he has people in all the denominations.

SEC. 3. Then, they are called to come out of Babylon. The millennial age is dawning. This is the period for the cleansing of the Church. The Church must collect itself together. God's people must see eye to eye, and speak the same thing. They must be one, as Christ and his Father are one. While these different organizations stand upon creeds and

constitutions of men's make, and fight under different banners, they never can come together. They should fight under one name, and under the banner of Christ, as his disciples. The Church once united in one name and under one banner, would be terrible as an army. She would shake the powers of infidelity, and cause the spirit of Christianity to flow as rivers of love from breast to breast, from neighborhood to neighborhood, and from country to country, until the ends of the earth would praise the living God, and worship him.

CHAPTER VI.

Section 1. Thoughts relative to the beginning of the Christian era, and King Herod the Great.—Section 2. Herod the tetrarch.

SECTION 1. Before we enter upon the measurement of the times, we will offer a few thoughts relative to the beginning of the Christian era. Much confusion has arisen from the apparent mists that are thrown around this question, and it is quite evident that no calculation in regard to the prophetic times can be right, unless we are right upon this subject. We first cite you to Genesis, chapter 49, verse 10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." King Herod was the first that wielded the scepter in Judea outside of the royal family. He was an Idumean, not in the royal line, and only a half Jew—Josephus's *Antiquities*, Book 14. Before Herod was made king, he was made tetrarch by Antony—see Josephus, Book 14. After a reign of thirty years he died, and his son Archelaus ascended the throne in his stead. (Josephus's *Antiquities*, Book 17, chapter 9.)

Now, to be consistent with Holy Writ, we must allow Christ to have been born before Herod the

Great assumed the ensigns of royalty in the land of Judea. Herod was evidently in some sort of power or authority at the birth of Christ. We suppose he was only tetrarch under Antony at the time, since we are informed by Josephus that Antony made him tetrarch, or king, over a fourth part of the kingdom, before he was made king by the Senate of Rome. Herod evidently desired to have the young child slain, fearing that he might compete with him for the throne of Judea. In the second chapter of Matthew we are informed that the angel of the Lord appeared to Joseph in a dream, and told him to take the young child and his mother, and flee into Egypt, and to remain there until he brought him word, since Herod sought the young child's life, and they departed into Egypt, and was there until the death of Herod. Josephus says, Book 17, that when Herod was dead, that Archelaus, his son, succeeded him upon the throne in Judea. Matthew continues: "But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee." Matthew says in his third chapter: "In those days came John the Baptist, preaching in the wilderness of Judea. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of

him." Luke says in his third chapter, that John "came into all the country about Jordan preaching. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heavens were opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age." Now, from these plain narratives, we see that Herod was dead, and Archelaus was upon the throne before Jesus was brought back from Egypt. He at first turned aside into the parts of Galilee, but came from Galilee to Jordan, and was baptized of John, and in those days he began to be about thirty years old. Now, it will not escape notice that the first thirty years of Christ's life were contemporaneous with the last thirty years of Herod's reign. Then, if Herod reigned more than thirty years, the overplus of his reign must have been before the birth of Christ, and, hence, the other seven years of his reign must run back to the period when he was tetrarch under Antony, before he was made king. Josephus says that from the time that Herod was made king, three years before the battle of Actium, was one hundred and seven years to the fall of Jerusalem. Now, allow four years to have been lost between the ascension and coronation of Christ, to the beginning of the Christian era, as under the present count, which will not be disputed, and allow that Christ was crucified when a few months over thirty-three years, and then add the thirty

years to his baptism, the three years to his ascension and coronation, and the four years that were thus lost in the count of the era, would make thirty-seven years to the present count of the Christian era; then add the seventy years to the fall of Jerusalem, under Titus, would make the one hundred and seven years, and make the holy city to have fallen in the seventieth year of the Christian era, as under present count, as computed by Josephus in his wars of the Jews—Book 6, chapter 1—where he says this was a remarkable day indeed, the 17th of Paneneus (Tammuz,) A. D. 70—when, according to Daniel's prediction, six hundred and six years before, the Romans, in half a week, caused the sacrifice and oblation to cease. Now, what does Rollin say? He makes the battle of Actium to have been fought in the thirty-first year of the Christian era, when we show you from the plain language of the Scripture that Christ was only born somewhere about that period. Finding his chronology wrong in this matter, we prefer to follow the more rational view of Josephus, who wrote near those times, and who has been considered reliable in all ages since. Now, when we consider Rollin to mean that the battle of Actium was fought in the year B. C., or thirty-one years before the reign of Christ, we will approximate something nearer the truth. And what was there at the birth of Christ to begin a new era? He was only thought to become a temporal prince, and it was not till after his ascension, and the beginning of his spiritual reign, that a new era could be properly commenced.

Those who take issue with us here, base their count upon the views of commentators who admit that the count of the Christian era did not have an earlier origin than in the fifth or sixth century. What could they know about the matter after a lapse of five or six hundred years of the darkest ages of Roman Catholicism? Allowing, then, that Christ was born while Herod was tetrarch under Antony, and that Christ was baptized and entered the ministry according to the custom of the Jews, when he was about thirty years old; that he was crucified at about thirty-three years of age, and that four years elapsed between his coronation and the present count of the Christian era, and that the holy city fell A. D. 70, we will next turn our attention to Herod the tetrarch, who beheaded John the Baptist.

SEC. 2. We are well aware that the mention of the two Herods of this particular period throws a mist around the subject to some minds, who have not taken the pains to investigate the matter: we will, therefore, try to make this matter plain to every mind. It will be remembered that Herod the Great, or the old King Herod of which we have been speaking, who married Miriamne, the granddaughter of Hyrcanus, had two sons by Cleopatra—one named Herod, and the other named Philip. These two brothers had both received a tetrarchy, as mentioned by Josephus's *Antiquities*, Book 18, chapter 2. This Herod the tetrarch, the brother of Philip, is the Herod that beheaded John the Baptist, on account of Herodias, who had been his brother Philip's wife. This Herod the tetrarch was sometimes

called king, since a tetrarchy, as explained by Josephus, amounted to about the fourth part of a kingdom. Luke, in his third chapter, says: "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea," etc. "The word of God came unto John, and John came into all the country about Jordan preaching," etc. "But Herod the tetrarch, being reprovèd by him for Herodias, his brother Philip's wife, and for all the evils that Herod had done, added yet this above all, that he shut up John in prison." Thus we see that John was imprisoned and beheaded by Herod the tetrarch, after the baptism of Christ and the death of Herod the Great. This much premised in regard to the beginning of the Christian era, we will proceed to the discussion of the times.

CHAPTER VII.

Section 1. Introduction to the times.—Section 2. Mode of count by weeks.—Section 3. Table of Sabbath-time, and the shortening of the days for the elect's sake.—Section 4. The twelve hundred and ninety days of Daniel.—Section 5. The devil bound a thousand years.—Section 6. Beginning of the millennium.

SECTION 1. We now enter upon the most difficult part of our labors—that is, the investigation of the times. To enter into the discussion of a mystery, which has been locked up by divine wisdom for ages, with any assurance of being able to unfold its meaning in the first place, excites incredulity. It is evident that a subject of this magnitude, and a puzzle which has so long defied the most learned and talented of every nation into which the Bible has been translated, could not be comprehended in one's own mind without years of deep and prayerful thought; and even when he might think that he understood it himself, the task of explaining it to others, who, perhaps, had devoted but little time and thought upon the subject, would be arduous. We must, nevertheless, make the effort. We are compelled now, in self-defense, to sustain our views by the measurement of the times, or we must call

down upon ourself the contempt and derision of an enlightened public.

Before we enter into the discussion of the times, we will call your attention to the things which we have got to measure. First, we wish to measure the period of the prophecy of the two witnesses. John says, "And they shall prophesy a thousand two hundred and three-score days." Then, where shall we begin? We must begin at the time that Christ was made high-priest, which was at his coronation, after his death. We must begin after his death, since the New Testament is his last will and testament, and a will is of no effect until after the death of the testator. We must then begin at the commencement of the Christian era proper. What do we wish to measure in the second place? We wish, secondly, to measure the period of the Church's banishment into the wilderness, to be fed there a time, times, and half a time. Then, as before, we must begin at the beginning of the present era. We then wish, in the third place, to measure the time that the beast was to domineer over the seeds of the Church. John says they were to be given into his hands for forty and two months. When shall we begin this measurement? We showed you that the dragon was fought out of heaven after the crucifixion of the Saviour, since it was through his blood, and the testimony of the brethren, that he was repulsed, and that Cæsar, or the beast, took his seat immediately. Then we must, as in both the other cases, begin at the beginning of the Christian era. Now, what are we actually measuring, any

way? We are measuring the inner court—that is, from the time it was taken from the Jews until it is restored to them again. John was furnished a reed like unto a rod, and commanded to rise and measure the inner court. This rod, then, is given in these three expressions. The forty and two months, at thirty days to the month, is equivalent to a thousand two hundred and three-score days. A thousand two hundred and three-score days is equivalent to the time, times, and half a time, since the banishment of the Church is mentioned by both expressions in one chapter. This, then, was John's measuring-rod. He is commanded to measure the inner court. Now, since we show you that the beginning of the prophecy of the two witnesses of the Church's banishment into the wilderness, and of the reign of the beast, were all the same, does it not follow that those periods must expire at the same time? What farther do we wish to measure with this rod? John says that the holy city shall be trodden under foot by the Gentiles forty and two months. Then, we wish to measure this period, and where shall we begin? We must begin, of course, at the fall of Jerusalem, in the seventy-fourth year of the Christian era proper. This same rod, then, when lifted up and set seventy-four years this side, must mark out the period when the holy city must arise, and the lands be lotted off to the twelve tribes in the restoration of spiritual Israel. The first measurement must bring us to the end of Nebuchadnezzar's seven times; to the fall of the image-beast; to the resurrection of the two witnesses at the end of their prophecy, and

to the return of the Church from the wilderness, or to the restoration of the inner court. The second measurement must carry us seventy-four years ahead to the rise of the new, or holy city, when the land is to be lotted off to the spiritual Jew, in the restoration, and to the end of the days mentioned by Daniel, when he was to stand in his lot.

SEC. 2. It will be remembered that, under the Mosaic code, as found in the 25th chapter of Leviticus, in addition to the seventh-day Sabbath, there was also a seventh-year Sabbath. Then, to proceed in the count by weeks, as under the old dispensation, would be one day standing at the head of seven days, or a week, of years. Seventy weeks, then, under this mode of count, would, when multiplied by seven, make four hundred and ninety years in true count, or in true solar time. This four hundred and ninety, then, being one time, when multiplied by seven, would be seven times, or thirty-four hundred and thirty years, or when multiplied by three and a half, would make seventeen hundred and fifteen years, or a time, times, and half a time. Allow the number of weeks given to be seventy-eight, we first multiply the seventy-eight by seven, which makes five hundred and forty-six; this is one time. Then multiply by seven again, and it makes thirty-eight hundred and twenty-two; this is seven times. Or, multiply the last time by three and a half, and it makes nineteen hundred and eleven; this is a time, times, and half a time. Here, then, we see that each forty-ninth day, standing at the head of a week, in the proposition, will, when mul-

multiplied by forty-nine, meet in the same number with the weeks multiplied by seven twice. We will now illustrate this proposition in the Sabbatic year. Allow the number of weeks to be seventy-three and a half, multiply the weeks by seven, and they make five hundred and fourteen and a half; this is one time. Then multiply by seven again, and it makes thirty-six hundred and one; this is seven times. Or, multiply the last time by three and a half, and it makes eighteen hundred and three-quarters; this is a time, times, and half a time. It matters not how many weeks are given, the rule holds good. We would try it in the prophetic year, if there was any such a thing; but this is an imaginary thing. We read of no prophetic year. There are but two years—the one is the solar year of three hundred and sixty-four days, as marked out by the full revolution of the earth upon its axis, and they comprise the evening and the morning, and when put together, make fifty-two weeks. The other is what we call the Sabbatic year of forty-nine weeks, or three hundred and forty-three days. The same results could be reached, however, through the imaginary prophetic year of three hundred and sixty days. From the above explanation, we will have no trouble to understand Daniel as to the seventy weeks in his ninth chapter. What was the condition of things at the time Daniel was here praying to God for the desolation of Jerusalem? The Jews had transgressed God's statutes and his judgments. They had been sent into a seventy years' captivity. Daniel was praying about the time that this seventy

years was out. Part of the transgression was then finished. What does Gabriel tell Daniel? He says: "At the beginning of thy supplications the commandment came forth, and I am come to shew thee." Here Gabriel informs Daniel that seventy weeks are determined upon thy people and upon thy holy city. What for? To finish the transgression. The seventy weeks, then, must be added to that part of the transgression which had gone before. And thus we see that Daniel was measuring by the week process, from the beginning of the seventy years' captivity to the reign of Christ; to the end of the Jewish age; to the change of the inner court. He was going beyond this: he was measuring from the end of the seventy years' captivity to the fall of the holy city, where nationality was taken from the Jews, in the seventieth year of the Christian era. Now, what are we measuring with this rod of John's under the new dispensation? We are measuring the inner court under the Gentile reign—that is, from where Daniel left off, by his week process, to the change of the inner court in the restoration. Then, what more do we measure by the second span of this rod? We measure from the fall of the holy city A. D. 70, to the rise of the new city in the restoration, which is to the end of the days mentioned by Daniel, when the land is to be lotted out, and Daniel is to stand in his lot.

Now, when we have obtained the length of John's measuring-rod of time, times, and half a time, what must we do with it to convince the public mind that our rule of interpretation is right? We must first

show that this rod, when placed at the beginning of Christ's spiritual reign, when he was crowned king, and made high-priest, four years before the beginning of the Christian era, as under the present count, will reach to the year A. D. 1865. We must then set this rod seventy-four years this side, and start from the fall of the holy city, when the daily sacrifice was taken away from the Jews, and mark out a period seventy-four years ahead of us, to the rise of the new city, and that must be to the year nineteen hundred and thirty-nine of the present era, and this must be to the end of the days mentioned by Daniel, when the land is to be lotted off to the twelve tribes of spiritual Israel in the restoration, when Daniel is to stand in his lot. The reader will not fail to observe in this measuring-rod of time, times, and half a time, the same grand proposition that underlies the week process of count, while the first count was by weeks, each week standing for seven years. The second is by days, each one of which being Sabbath-year days, stands for a year at the end of the count, as contemplated by Ezekiel. Now, to count this period of time, times, and half a time, by weeks, we would start out upon seventy-seven and one-seventh weeks; we would multiply this by seven, which would make four hundred and forty years; this being one time, when being multiplied by three and a half, would make eighteen hundred and ninety years, or a time, times, and half a time. Now, to reach this eighteen hundred and ninety years, or time, times, and half a time, by the seventh-year Sabbath-day process, when twelve

hundred and sixty days are given, is the great puzzle. The truth is, the twelve hundred and sixty days, or years, is but two-thirds of the proposition. While two-thirds of the time is given, and kept up upon the face, the other third is concealed, and brought up under the wing. This other third must be drawn out, and added to the two-thirds, to make the true solar time. When the prophet gives the two-thirds of the true solar time, he only gives the time allotted to man, or secular time. Time was divided under the Mosaic code (Leviticus, 23d and 25th chapters) into Sabbath and work time. The Sabbaths were to be observed as God's time, in which man was to serve him. While the Sabbaths were to be heaped up to God, man was only to heap up these Sabbaths of secular years to himself, as the time allotted for him to obtain a temporal support. When the prophet gives twelve hundred and sixty days—a day for a year—he actually means twelve hundred and sixty years of secular time. This embraces all the time allotted to man in the proposition. But, to arrive at the true solar time contained in the proposition, we must add to this the Sabbath time, which God claims as his own time, in which man is to serve him. We will now cite you to the 23d, 24th, and 25th chapters of Leviticus:

CHAPTER XXIII.

- 1 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these are my feasts.

3 Six days shall work be done: but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work *therein*: it is the sabbath of the LORD in all your dwellings.

4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth *day* of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have a holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is a holy convocation: ye shall do no servile work *therein*.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest.

11 And ye shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf a he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two-tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savor: and the drink-offering thereof *shall be* of wine, the fourth *part* of a hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave loaves of two-tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire, of sweet savor unto the LORD.

19 Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be a holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month,

shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

35 On the first day *shall be* a holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD; on the eighth day shall be a holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye

shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

1 And the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the taber-

nacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two-tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name of *the LORD*, and cursed. And they brought him unto Moses: and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:

12 And they put him in ward, that the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that *heard* him lay their hands upon his head, and let all the congregation stone him.

15 And thou shalt speak unto the children of

Israel, saying, Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of *the LORD*, shall be put to death.

17 And he that killeth any man shall surely be put to death.

18 And he that killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

23 And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

1 And the Lord spake unto Moses in Mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell aught unto thy neighbor, or buyest *aught* of thy neighbor's hand, ye shall not oppress one another:

15 According to the number of years after the

jubilee thou shalt buy of thy neighbor, *and* according unto the number of years of the fruit he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it : for *according* to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another ; but thou shalt fear thy God : for *I am* the LORD *yuor* God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them : and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year ? behold, we shall not sow, nor gather in our increase :

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year ; until her fruits come in ye shall eat *of* the old *store*.

23 The land shall not be sold for ever : for the land *is* mine ; for ye *are* strangers and sojourners with me.

24 And in all the land of your possession ye shall grant a redemption for the land.

25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and himself be able to redeem it ;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it ; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession.

29 And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 *I am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant:

40 *But* as a hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee.

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen.

43 Thou shalt not rule over him with rigor: but shall fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigor.

47 And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family;

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee: and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigor over him in thy sight.

54 And if he be not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

From the following table it will be seen that the time that God requires man to serve him, amounts to about one-third of all time. That my two-thirds rule is right, I entertain no doubt. Whether the following is the reason of it, may be questioned. I only offer it for what it is worth:

	SABBATH-DAYS,	WORK TIME.	ALL TIME.
1	52	312	364
1	52	312	364
1	52	312	364
1	52	312	364
1	52	312	364
1	52	312	364
1	364	000	364
<hr/>			
7	676	1372	2548
7	7	7	7
<hr/>			
49	4732	13104	17836
1 Jubilee.	364	000	364
<hr/>			
50 years.	5096	13104	18200
	966	966	00000
<hr/>			
	6062	12138	18200

SEC. 3. First, every seventh day is a Sabbath. Second, every seventh year is a Sabbath-year. Third, the fiftieth year is a jubilee. Then the feasts and days to be annually observed, viz., the Passover, the feast of unleavened bread of seven days, the wave-offering, the blowing of trumpets, the feast of tabernacles of seven days, and memorial of booths of seven days—in all, amounting to about twenty-three days in each year. These twenty-three days cannot fall upon labor time, only in forty-two years of the fifty, since the seven seventh years and the fiftieth year are already appropriated to God's service. Then multiply these twenty-three days by forty-two years in which they could fall upon labor time, and it makes nine hundred and sixty-six days, to be taken

from labor time, not already appropriated, and added to Sabbath time, and it leaves the time standing thus: Sabbaths, six thousand and sixty-two days; labor time, twelve thousand one hundred and thirty-eight days; the true solar time, eighteen thousand and two hundred days, or sixteen and two-third years of Sabbath time; thirty-three and one-third years work time—in all, fifty years. Thus showing, within a few days, that one-third of the true solar time is to be appropriated to the service of God, and, consequently, Sabbath time. Now, when the prophet notifies man of the days, or years, which he has before him, the third of the proposition, which is Sabbath time, must be added, to arrive at the true solar time. We must then add to the twelve hundred and sixty days, or years, half of its quantity, which makes eighteen hundred and ninety years. This eighteen hundred and ninety days, or years, then, when scaled down by four days in the year, brings it down to eighteen hundred and sixty-nine years and eighty-four days. This, then, is the time, times, and half a time, and this was the measuring-rod given to John when he was commanded to rise and measure the temple of God, and the altar, and them that worship therein; or, in short, when he was commanded to measure the inner court. But we are asked by what authority we scale this eighteen hundred and ninety years down to eighteen hundred and sixty-nine years and eighty-four days. In reply to which we cite our readers to the twenty-fourth chapter of Matthew, from which we extract: Here “the disciples of Christ came to him privately, say-

ing, What shall be the sign of thy coming?" After many other things in the twenty-first and twenty-second verses, he adds: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Now, remember that we are by two steps with this rod spanning the entire period of the days mentioned by Daniel, to the end of these wonders. Then, if these days are to be shortened for the elect's sake, we have no other period in which to shorten them. We do not shorten them by a prophetic year, only in the imagination. We shorten them by four days in the year by multiplying the eighteen hundred and ninety years by three hundred and sixty, and dividing by three hundred and sixty-four. Now, if it was not for the difficulty of the four years that are lost in the present count of the Christian era, we should have no farther trouble. When you reflect a moment, you will see that this eighteen hundred and sixty-nine years must expire in eighteen hundred and sixty-five of our present count, which is, in reality, eighteen hundred and sixty-nine, upon the supposition that our count had commenced at the proper time. Thus you see by our two-thirds rule, we make the time, times, and half a time meet its exact fulfillment in the year eighteen hundred and sixty-five in our present count of the Christian era. Then, at that time, the beast must arise. This beast being the eighth head in the Roman Empire, and of the seven Catholic heads,

must be the image of Cæsar, or the beast that took the dragon's seat, since we show that he is a lineal descendant. He must be Nebuchadnezzar's branch-root, since Cæsar was the eleventh horn that sprang up among the dragon-horns, and he descends from Cæsar. Then, being in a national point of view a root of Nebuchadnezzar, he must be the old king restored, and, consequently, the feet and toes of the great image which represented these four great kingdoms. Then we show you that Maximilian arose at this time. In Daniel's eleventh chapter, under the leagues and conflicts between the king of the North and the king of the South, we have Cæsar pointed out too plain to be misunderstood—thirty-sixth verse—we extract: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done." Verse thirty-eighth: "But in his estate shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." This we take to mean the false prophet, or the god of the earth. Verse forty-fifth: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Maximilian had no palace; he was merely tabernacling. He planted his tabernacle upon the American continent, in the land of unwallled villages, in the glorious holy

mountain, where spiritual Israel is to be restored. Maximilian came to his end, and none to help him. The temporal power of the Pope was too weak to aid him. France withdrew her armies from his support, and there was none to help him. His kingdom was to be divided. The kingdom of Maximilian was divided from the time he set his foot upon this continent until his Empire fell. It was to be partly strong and partly broke; to be mixed with iron and clay. His Empire united in it the iron element of monarchy and the clay element of democracy. His time was to be short. He was to continue but a short space. Where is he now? He is fallen, after a brief career of less than five years. He was to be the feet and toes of the great image, which was to be smitten by the little stone. Is he not already smitten? But the dead bodies of the two witnesses were to lie unburied in the street of the great city three years and a half, which means, according to my rule of interpretation, near five years. Here, then, we have the period of the late American war measured with great accuracy. The inner court was here changed. The Church had returned from the wilderness. These two witnesses revived, and stand to-day active and operative. The beast has lost all power over the people of God; his time is out. When Nebuchadnezzar was loosed, he saw himself restored, as God had promised, and he knew that God ruled in the kingdom of men. He saw the Jewish heaven and the millennial heaven meet, and blend, as it were, together, and he knew that the heavens ruled. We then pick up this same

rod of time, times, and half a time, and start out from the fall of the holy city, and it must reach seventy-four years ahead, to the rise of the new city in the restoration, when the land is to be lotted out to the twelve tribes of spiritual Israel, and to the end of the days mentioned by Daniel, when he was to stand in his lot. This, then, upon my theory, must be in the year nineteen hundred and thirty-nine of the Christian era, as under the present count. If we place the seventy-four years upon eighteen hundred and sixty-nine, it carries us to nineteen hundred and forty-three; but if we place it upon eighteen hundred and sixty-five, where the first measurement met its fulfillment, it carries us to nineteen hundred and thirty-nine of the Christian era, as under present count, where it must meet its fulfillment. This last seventy-four years, then, is the time of the end when the prophecies were to be understood by the good and the wise, and God is no less honored in the establishment of the great truth, that through the foolish things of the world the wise should be confounded.

SEC. 4. We will now proceed to review the twelfth chapter of Daniel, from which we extract, beginning at the fifth verse: "Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up

his right hand and his left hand unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here Daniel says: "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." We first turn your attention to the fact that the first question asked was, "How long shall it be to the end of these wonders?" The answer by the man clothed in linen was, "That it shall be for a time, times, and a half." Daniel then says: "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" The time, times, and a half, was given as the answer to the first question. Daniel not understanding this term, prayed to the Lord to know what it meant, and the answer here given is in explanation of the time, times, and a half. Now mark, both questions were asked as to the end of

these wonders, or as to the end of these things. The answer of thirteen hundred and thirty-five days must cover the whole time, from the time that the daily sacrifice should be taken away, and the abomination that maketh desolate set up, to the end of these wonders, or to the end of these things. Then passing by the thousand two hundred and ninety days, and by the thirteen hundred days, so significantly alluded to by Daniel, as he passed over it, we will first make this measurement to the thirteen hundred and thirty-five days, which is the end of the wonders, or things. All agree that the daily sacrifice was taken away, and the abomination of desolation, spoken of by Daniel, was set up at the fall of Jerusalem, in the seventieth year of the present era, which actually was seventy-four years from the beginning of the reign of Christ. We proved before, by the second span of John's rod, that to set eighteen hundred and sixty-nine years upon seventy-four, would carry us to nineteen hundred and forty-three in fact, but would be met in our nineteen hundred and thirty-nine.

Now, since we have arrived at the end of the days in solar count in our nineteen hundred and thirty-nine, it follows that the thirteen hundred and thirty-five days, or years, in Sabbatic time, in which Daniel was here counting, must be four years short of the measuring-rod. We then add to thirteen hundred and thirty-five Sabbatic years half its quantity, and it makes two thousand and two years. Reduce this to solar time, and scale it down by the prophetic scale, and it actually makes eighteen hundred and

sixty-five years—just four years short of the rod. Then set this eighteen hundred and sixty-five upon seventy-four years, and it meets the first measurement in the year nineteen hundred and thirty-nine of the present era. Thus we establish, beyond controversy, the correctness of the rule, and at the same time point you infallibly to the end of the days when the new and holy city is to spring up, the lands to be lotted off, and Daniel is to stand in his lot.

Believing that we are fully understood here, we will now turn our attention to the intermediate periods—that is, to the twelve hundred and ninety days, and to the thirteen hundred days, so significantly alluded to by Daniel, as he passed over it. Daniel says: “There shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh,” etc. Here we conclude, from this peculiar expression, that this is the beginning of troublous times, since he is blessed who waiteth and cometh, to the thirteen hundred and thirty-five days. It is not said, Blessed is Daniel, or any of the saints, but “Blessed is he whomsoever he may be,” etc. We then take up the twelve hundred and ninety days, as two-thirds of the proposition in Sabbatic years, in which Daniel was here counting: add to this half of its quantity, which is six hundred and forty-five, and it makes nineteen hundred and thirty-five Sabbatic years. We then reduce this to solar time, and scale it down, as before, by the prophetic scale, and it makes eighteen hundred and three years; then set this upon seventy-four years,

and it carries us to eighteen hundred and seventy-seven years in fact, but meets its fulfillment in eighteen hundred and seventy-three of our present count. We then turn our attention to the thirteen hundred days. This is the period when the outer court is to be changed, or restored to the spiritual Jew. This is the period when the Ancient of days is to sit, when he is to set his judgment and open his books. This is when he shall set up his kingdom upon the ruin of human governments. This is the commencement of the thousand of years of the millennial age for the cleansing of the Church, and must commence immediately after the great battle under the seventh sound, after the fall of Babylon. Now, why did not Daniel measure this period? For two good reasons. The first was, he was commanded not to measure the outer court; and the second was, that his rod of time, times, and a half would not measure it. How, then, do we come at this period? We connect what Daniel says in regard to the cleansing of the Church with John's mention of the thousand years' millennium, and we find no trouble in arriving at the change of the outer court. In the eighth chapter of Daniel, beginning at the thirteenth verse, Daniel says: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Now, it will not escape

the notice of the reader that this answer here given was not a direct answer to the question put. The question asked was as to the daily sacrifice, and the transgression of desolation; or, in other words, as to how long the sanctuary and the host should be trodden under foot. The direct question was here waived, but in lieu, this saint that was speaking, informed the other saint, that unto two thousand and three hundred days then should the sanctuary be cleansed. In the latter part of the nineteenth chapter of Revelation, when John was speaking of the word of God as riding upon the white horse, and his army, after speaking of the Armageddon battle, and the fall of Babylon, he goes on in this strain, 19th, 20th, and 21st verses: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Here, after speaking of the fall of Babylon, John brings us to the battle of that great day of God Almighty, which is to be fought under the seventh sound, or to the battle of Gog, in the land of unwall'd villages, or to the battle of Armageddon, to where the great city should be divided into three

parts, and the cities of the nations should fall, to where human kings and their governments shall fall, and to where the remnant shall be slain by the sword of the Spirit. This, then, was to the end of human governments under their rotten systems, and to when the sword is to be beaten into plowshares and pruning-hooks; to the change of the outer court in the restoration of the spiritual Jew; to the commencement of the millennium. Now, what does John say, immediately in the twentieth chapter of Revelation: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

SEC. 5. Now, when we bring you to the thirteen hundred days, where the Ancient of days is to sit, to the change of the outer court, do we not bring you to the beginning of the millennium, when the sword of the flesh is to be used no more, but the sword of the Spirit? Then, if from this to the end of the millennium, when the Church will be cleansed, is a thousand years, do we not explain Daniel, as to the two thousand and three hundred days, as sure as that thirteen hundred and one thousand make twenty-three hundred?

We will then proceed to mark out this most important period of thirteen hundred days, or years. Thirteen hundred, then, being two-thirds, add to it half its quantity, and it makes nineteen hundred and fifty Sabbatic years, in which Daniel was here counting. This nineteen hundred and fifty Sabbatic

years, when reduced to solar time, make eighteen hundred and thirty-seven solar years, and a fraction of one hundred and eighty-two days. This, when scaled down, by four days in the year, make eighteen hundred and seventeen years, and a fraction of one hundred and fourteen days. Then add to this the seventy-four years to the fall of Jerusalem, and it carries us to eighteen hundred and ninety-one years of true count. This being four years too far in present count, must meet its fulfillment in the year eighteen hundred and eighty-seven of the Christian era, as under present count. We see, then, that the times are right upon us. We have shown you that this great image, which was introduced to represent the career of human governments, has been smitten upon its feet and toes already. Then, just as sure as it has been smitten, that sure it must and will be utterly destroyed.

SEC. 6. The millennial age, then, must be a glorious period. That we will then fall back upon the laws of Moses for our national government, and upon the laws of Christ for our Church government, is as clear to my mind as that they revived and stood upon their feet. Why should they ascend to the millennial heaven, at the restoration of the inner court, if either the one or the other should be a dead letter? Then, when we fall back upon these for our government, let him that wishes to know the status of any thing, or any thing else, consult the two books of divine origin. Every thing in the law of Moses, which was not repealed by Christ, will be in full force and effect. We will

then keep a Sabbath-year for the rest of our lands, and be free from rust and smut. We will then observe the fiftieth year as a year of Jubilee, in which to restore the broken fortunes of the poor and unfortunate. With the lands lotted out into smaller quantities, under the new and improved system of agriculture, our country will flourish and blossom like the rose. John says immediately after the devil was chained, that he "saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." This is, evidently, the period when the twelve apostles are to sit upon twelve thrones, judging the twelve tribes of Israel, and is the first resurrection. Here John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." The idea is, we believe, generally entertained that Christ is to make his second appearance upon earth at the beginning of the millennium, and that those of the

first resurrection are to reign with him a thousand years upon earth. We take a different view of the matter. In the first place, Christ took his position as king, high-priest, and lawgiver, after his body had been made spiritual, and we have no such idea as that he will again assume a mortal body. To live and reign in person in the Church, presupposes that he must subsist in a mortal body, or that the Church must be cleansed and made spiritual, as a bride adorned for her husband. The period of the thousand years of the millennium being the period for the cleansing of the Church, it would not be rational to suppose that the Church would be made spiritual in body at the beginning of this period. We would rather suppose that those of the first resurrection were to reign a thousand years with Christ in the upper kingdom. John says, in the 11th, 12th, 13th, and 14th verses: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Then, in the 21st chapter of Revelation, John "saw a new heaven and a new earth; for the

first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This is, evidently, the period when the Church is cleansed and made spiritual in body, and united to Christ at his second coming. In the second resurrection, as in the first, it appears to my mind, that they are raised and brought up to God, and after the second resurrection our minds are brought to bear upon the general judgment in that great day of God Almighty.

What a solemn thought! What a vast assembly! There stands, in the immediate presence of the true and living God, the assembled dead of over six thousand years, to hear their final doom. Here the human family of every generation stands at the bar of Eternal Justice to answer and render an account for the deeds done in the body. The great day of God's wrath has come, and who shall be able to stand? The finally impenitent will be lost, world without end, while those who have served God, and walked uprightly, will be met with the welcome plaudit, "Enter thou into the joys of thy Lord." All sorrows will cease. The tears will be wiped from their eyes, and they will enter into that house of many mansions, made without hands, eternal in the heavens, where we shall know even as we are known. Happy thought!

SUPPLEMENT TO THE TIMES.

CHAPTER I.

Section 1. Introduction.—Section 2. Review of the Image.—Section 3. Review of the Dragon.—Section 4. Review of the Little Horn.—Section 5. Review of the Woman and Man-child.—Section 6. Review of the Beast.—Section 7. Review of the False Prophet.—Section 8. Review of the Image-beast.—Section 9. Review of Armageddon battle and Millennium.—Section 10. Review of the Restoration of the Jews.—Section 11. Review of the Stone Kingdom.—Section 12. Review of the Spirituality of this Kingdom.

SECTION 1. While I designed the preceding treatise upon the Prophecies to be strictly argumentative, I only introduced a few proofs, with short arguments upon each subject, in order that my readers might at once catch my ideas without having to labor through a lengthy and cumbrous routine of matter, and with the farther view to lay it before the public in pamphlet form. Finding, at the close of the work, that it contains rather too much for a pamphlet of ordinary size, and yet not enough to make a respectable-sized book; and since I have

had the work stereotyped, I have concluded to write a supplement to the main work, and to offer this my first chapter in the first edition, with a view to add other chapters hereafter when I may wish to publish another edition. In this chapter I propose to enlarge my arguments upon some of the subjects already treated upon, and also to review positions assumed by others, and to place them in contrast with my own, that the reader may determine which, if either, is right.

SEC. 2. In the first place, I took the position that the great image represented human governments under human forms, as predicted by the prophets, to be illustrated under four universal kingdoms which were to arise. The first was to be the golden head, the second the silver, the third the brazen, and the fourth the iron and clay.

I pointed you to the Assyrian, the Medo-Persian, the Grecian, and the Roman kingdoms, (all of which possessed universal dominion,) as the four kingdoms thus alluded to by the prophets. This image was to be smitten by the little stone upon its feet and toes, which were to be composed of iron and clay. In the progress of these four kingdoms thus represented by this image, we find in the first place a well-defined and fully developed dragon, with seven heads and ten horns. Secondly, we discover a little horn, which, in his magnified proportions, is represented as a beast with seven heads and ten horns. Thirdly, we have developed an image-beast which was to be superinduced and set upon his empire by the false prophet with seven (image Catholic) heads

with ten (image) horns. John speaks of the dragon as the second wonder in the 12th chapter of Revelation. He saw the beast that took the dragon's seat rise up out of the sea, as described in the 13th chapter of Revelation. Then, after the rise of the false prophet, in the 17th chapter of Revelation, he describes the rise of the (image) beast with his seven heads and ten horns. Now, while a government must strictly be considered the head out of which the horn must arise, or spring up, yet the first king or dynasty that arises to power in a government may be called a head, as being the head of that government—as Nebuchadnezzar was called the golden head of the image. We must perceive, then, that no government can have more than its first king who can be called a head. This first king is no less a horn of power because he is the head. Now, after this first king or dynasty falls, another horn of power may arise in the person of a new king out of a different house, but he cannot be called a head. Neither can any one that ascends the throne, being merely in the line of descent, be called a horn of power, otherwise the dragon would have had many horns.

Now, with this definition of heads and horns, which you will find to be fully sustained by the language of Holy Writ, we can have no trouble to point out the dragon, with his seven heads and ten horns, in the Jewish age.

SEC. 3. Nebuchadnezzar, Cyrus, and Alexander the Great are the first three heads of the dragon; the four first kings that arose in the four governments that sprang out of the Grecian monarchy

make the other four, which in all make the seven dragon-heads. Now, allow these seven kings to be also horns of power, and then add the two kings that sat upon the thrones of Media and Persia, would make nine horns; then add to this list King Herod the Great, who having arisen outside of the royal family of Judah, became the tenth horn of the dragon. Being then the last dragon-horn, he became the tail of the dragon, with which he drew the third part of the stars of heaven. It will be remembered that it was under the reign of this Herod and his descendants in Judea that the apostles and early Christians were persecuted and beheaded. It was Herod the tetrarch, the son of this King Herod, that beheaded John the Baptist.

SEC. 4. Now, I invite the attention of the reader to the 7th chapter of Daniel, and to the 7th and 8th verses: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth that speaketh great things." I next invite you to the interpretation of this vision in the latter part of the same chapter, 16th verse: "I came near unto one of them that stood by, and asked him the truth of all this.

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So he told me, and made me know the interpretation of the things." Verse 17: "These great beasts, which are four, are four kings, which shall arise out of the earth," etc. Verse 19: "Then I would know the truth of the fourth beast," etc. Verse 20: "And of the ten horns that were in his head, and of the other which came up, (the little horn,) and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things," etc. Verse 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 24: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, (the little horn,) and he shall be diverse from the first, and he shall subdue three kings." Verse 25: "And he (the little horn) shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they (the saints) shall be given into his hand until a time and times and the dividing of time," etc.

I now invite your attention to Daniel's vision of the ram and he-goat, as found in the 8th chapter of Daniel, 8th verse: "Therefore the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 9: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward

the east, and toward the pleasant land." Verse 10: "And it (the little horn) waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." Verse 11: "Yea, he (the little horn) magnified himself even to the prince of the host, and by him (the little horn) the daily sacrifice was taken away, and the place of his sanctuary was cast down," etc.

I now invite you to the interpretation of this vision in the same chapter, 20th verse: "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king," (Alexander.) Verse 22: "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verse 23: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Verse 24: "And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Verse 25: "And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand," etc.

This king, then, of fierce countenance, and understanding dark sentences, is the little horn, since

Daniel's description of him is the interpretation of the vision as to the ram and the he-goat, and the little horn. Now mark that Daniel, in his vision of the fourth beast, (the Roman Empire,) where he first mentions the little horn, says that he had a mouth speaking great things. Then, in the interpretation of this vision, where the little horn is mentioned the second time, it is said that he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and that they (the saints) shall be given into his hand until a time and times and the dividing of time, etc. Then, again, in Daniel's vision of the ram and the he-goat, where the little horn is mentioned the third time, it is said that he waxed great, even to the host of heaven; yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. This, then, refers to the fall of Jerusalem, the place of God's sanctuary. Then, again, in the interpretation of this vision of the ram and rough goat, the little horn is described as a king of fierce countenance, and understanding dark sentences. It is here said of him that he shall magnify himself in his heart, and shall destroy many. He shall also stand up against the Prince of princes, etc.

I now invite your attention to the 11th chapter of Daniel, to the leagues and conflicts between the king of the north and the king of the south, 31st verse: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall

take away the daily sacrifice, and they shall place the abomination that maketh desolate." Verse 36: "And this king shall do according to his own will; and he shall exalt himself, and magnify himself above every god," etc. Verse 38: "And he shall honor a strange god whom his fathers knew nothing about." Verse 45: "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him," etc. Now, where did this little horn—this king of fierce countenance, and understanding dark sentences—this willful king, that was to honor the strange god or false prophet with gold, and silver, and precious stones, and pleasant things—this king that was to magnify himself to the prince of the host, and take away the daily sacrifice, and prostrate the place of the sanctuary—this king that was to domineer over the saints for a time and times and the dividing of time—where, I ask, did he arise? He came up among the ten dragon-horns. He came out of one of the four powers that arose upon the fall of the Grecian monarchy. When, then, did the Grecian monarchy fall, or rather the four governments that stood up out of that nation? They fell before the birth of Christ, and before the Roman Empire formed its distinctive universal character. Now, to place the rise of this little horn after the rise of ten horns in the line of descent in the Roman princes, would bring him down seventeen or eighteen hundred years this side of the rise of the Roman monarchy. Then, how could he have arisen among the

dragon-horns, and out of one of the governments of Alexander's successors? But again, this little horn was to take away the daily sacrifice, and to cast down the place of the sanctuary; and not only this, but he was to place the abomination that was to make desolate. When, then, was the daily sacrifice taken away, and the place of the sanctuary cast down? We are informed that this happened A.D. 70, under Titus Cæsar, and the abomination of desolation was then placed. Now, to place the rise of this little horn this side of the fall of the holy city, presupposes that the holy city must be built up again, and the daily sacrifice reëstituted merely to be cast down again, which, to my mind, is superlative nonsense. Now, to restore the Jews as a nation to their former country, what for? To live and remain in peace? No; but to build up their temple again to be prostrated; after which I suppose, then, they are to be restored again. Thus you see, upon this theory, that the Jews are to be yet twice restored. The better way is to abandon this wild theory, and to take a plain, common-sense, scriptural view of the subject.

SEC. 5. We then revert to the 12th chapter of Revelation, to John's two wonders. The first was a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. This woman is generally believed to represent the Church of Christ, the twelve stars in the diadem having allusion to the twelve apostles of Jesus Christ. The second wonder was the great red dragon, with seven heads and ten horns. This dragon stood be-

fore the woman to devour her child as soon as it was born. The woman brought forth a man-child, who was to rule all nations with a rod of iron, and her child was caught up to God and to his throne, and the woman took her wings of a great eagle and flew into the wilderness, to be fed there a thousand two hundred and three-score days, or a time, times, and half a time. Now who was this child? The Rev. Mr. Baxter, in his *Coming Wonders*, under the Third Wonder, page 64, writes as follows: "The man-child undoubtedly represents a special body of Christians, who are to be selected out of, and separated from, the general body of Christians, and caught up to heaven, while the greater part of Christians in general are to be left behind on the earth, and very soon afterward to flee into a wilderness for 1,260 literal days—that is to say, for three and a half years during the last antichrist's persecution," etc. In due deference to the opinions of this able writer, I must beg to differ with him upon this important subject, and only criticise his views to elicit truth, believing that criticism, when conducted in a Christian spirit, is the life of truth. If, in the first place, the Church is fitly represented in the feminine gender, and the greater part of Christians may be represented by a woman as flying into a wilderness, by what use of figures can the man-child be made to represent a special and less body of Christians? I object to this view of the subject, since I can find nowhere in the Sacred Scriptures where the nations are to be ruled by any select or special body of Christians with a rod of iron. An objection

arises, in the second place, from the fact that I can find no place in the sacred volume where any select body of Christians are promised a seat at the right hand of God upon his throne. This man-child we see was to rule all nations with a rod of iron; he was to be caught up to God and to his throne; he was to be our lawgiver, priest, and king; he was made high-priest, not after the law of a carnal commandment, but after the power of an endless life. Then Paul says, in the 8th chapter of Hebrews, that we have such a high-priest who is set on the right hand of the throne of the majesty in the heavens, etc. I therefore take this child to mean Christ, the Son of God, the Messiah.

Then, what of the dragon? John informs us that he was fought out of heaven by Michael and his angels. He was repulsed immediately after the crucifixion, resurrection, and coronation of the Messiah, since it was by the blood of Christ and the testimony of the brethren that he was overcome.

SEC. 6. Now, what happens next immediately following? In the next chapter John says he stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, etc. Now, who is it that cannot see that Cæsar, who was the little horn that arose up among the ten dragon-horns in the days of Alexander's successors, was the one who in his magnified proportions arose up at the head of the Roman Empire? Cæsar, then, was the beast that John saw rise up out of the sea. He arose with seven heads and ten horns fully developed. The

dragon who had been dethroned gives him his power and his seat. And all the world wondered after the beast, and there was given unto him a mouth speaking great things; and power was given unto him to continue forty and two months, or a time, times, and half a time. Now, who was to cast down the place of the sanctuary, to take away the daily sacrifice, and to place the abomination that maketh desolate? Answer: The little horn—the king of a fierce countenance—Cæsar, the beast, who occupied the dragon's seat at the head of the Roman Empire—Daniel's willful king, under the appellation of the king of the south, who was to honor a god that his fathers knew nothing about—that is to say, the false prophet. Then it was Cæsar, who, through his lineal descendants, was to plant the tabernacle of his palace between the seas in the glorious holy mountain, and who was to rise at the end of his time, times, and half a time, and to come to his end, and none to help him, after a short space.

SEC. 7. We then cite you to the 13th chapter of Revelation, to the rise of the false prophet. This beast exercised all the power of the first beast before him, and caused the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had

the wound by a sword, and did live, etc. Now, who was this image to be made to? It was to be made to the beast that had the wound by a sword, and did live—to the first beast before him, whose deadly wound had been healed. Back in the third verse, John, in speaking of the beast with seven heads and ten horns that arose out of the sea, says: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed." Now mark that this beast, whose deadly wound had been healed, was one of the dragon-heads that appeared upon the beast, and was the first beast before the false prophet. Then he could be no one else than Nebuchadnezzar, who was the first beast before the false prophet.

SEC. 8. From this exposition, then, we settle the question that this image was to be to Nebuchadnezzar. Then this image-beast, when he arose to be Nebuchadnezzar restored, must be the beast who was in his tree, who was not in his stump, and yet was in his branch-roots; or he must be the image to the beast that was wounded by the sword of Cyrus, but whose wound was healed by the promise of being restored to his kingdom in his branch-roots. Then we note that this image beast that was to arise under the sixth sound, was to be the beast that was and is not, and yet is. We refer the reader for the rise of the image-beast to the 13th chapter of Revelation. He was to be the eighth head in the Roman Empire, but of the seven heads upon which the woman sitteth. Now, if this mystic woman, or harlot, means the Church-organization of the false

prophet, these seven last heads must mean the seven Catholic governments upon which she does sit. Now, five kings or dynasties of the fragments of the Roman Empire having fallen, and the sixth, which is the House of Hapsburg, being the only one in the direct line of the Cæsars that is, and Maximilian, being through that house the seventh Catholic head in the Cæsar line of descent, must be the eighth in the Roman government, and of the seven; and being in the branch-roots of Nebuchadnezzar, as I showed you he was, he must be the old Assyrian king restored, and must arise at the end of his seven times, and at the end of the three and a half times of the little horn, or the forty and two months of the beast. This image-beast, then, with his ten democratic clay toes, or horns, which are incohesive with the monarchical or iron elements of his empire, was to kill the two prophets or witnesses at the close of their prophecy. The question then arises, Who are these witnesses? John says that they are the two olive-trees and the two candlesticks standing before the god of the earth, (the false prophet.)

I now cite you to the fourth chapter of Zechariah :

CHAPTER IV.

1 And the angel that talked with me came again, and waked me, as a man that is awakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven

lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof;

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain; and he shall bring forth the head-stone *thereof* with shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches, which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

These two olive-trees, then, being the two anointed ones that stood prophecying before the god of the earth, or the false prophet, through the dark ages of his three and a half times, must be Moses and Christ, or the Old and the New Testaments. Then, after three years and a half, which I make to mean about five years, their dead bodies were to revive, and ascend up to heaven (the restored Jewish heaven) in a cloud, (or under the smoke of battle.) Now, this beast, when he arose with his ten democratic clay toes, or horns, which are ten kings without a kingdom as yet, was to kill these two witnesses. These horns were to make war with the lamb, and the lamb was to overcome them. Then, under the sixth sound, this image-beast horned these two witnesses to death in the street of the great city. This beast was to rise out of the bottomless pit, and to go into perdition; he was to plant the tabernacle of his palace between the seas in the glorious holy mountain; his kingdom was to be divided, partly strong and partly broken; his time was to be short; he was to continue but a short space; he was to come to his end, and none to help him. Now, I appeal to every rational mind to say if any one could now, after the rise and fall of Maximilian's empire, give a more minute and graphic description of it than was given by the prophets over three thousand years ago! The feet of the great image is then smitten, and what must follow next? The balance

of this image must be destroyed. Daniel says, Thou sawest till that a stone was cut out without hand, which smote the image upon his feet that were of iron and clay, and broke them to pieces. And what next? Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together. After this image-beast comes to his end, and none to help him, what does Daniel say in the 12th chapter? He says, "At that time shall Michael stand up—the great prince that standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation." Now, the seventh sound or third woe being close at hand—coming quickly—is thus referred to as this time of great trouble. Under this last Armageddon battle, then, the balance of the great image is to be broken in pieces; the great city is to be divided into three parts; and the cities of the nations are to fall. Thus you see that the sixth vial of wrath was poured out upon the American continent—the United States—the great Euphrates—to prepare the way of the kings of the East for this last struggle. Then the three unclean spirits like frogs went out—not out of the United States, but out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet—to the kings of the east and of the whole world to gather them to the battle of that great day of God Almighty; and they gathered them together into a place called in the Hebrew tongue Armageddon, etc. We must then look to the kings of the East or to Eastern complications for the beginning of this last universal

struggle, which must end in the mountains of Israel—in the land that was always waste—in the land that is peopled from every nation—in the land of unwallled villages. Between this and the beginning of the millennial age of the stone kingdom, in the year 1887, this great battle must be fought. Then at or about 1873, I shall confidently look for such demonstrations in the East as will satisfy the public mind as to the correctness of my calculations.

SEC. 10. We will then devote this section to the restoration of the Jews. It is believed by many that by the restoration is meant the return of the Jews as a nation to their former country. I take a different view of the matter. I think by the restoration is meant the spiritual Jew who is not in the circumcision in the flesh, but in the Spirit; and that this restoration will be upon the American continent; and I believe that I agree in this with Mr. Baldwin, the author of *Armageddon*. The Jews as a nation, while under the law-dispensation, were of the stock of Abraham, and God's peculiar people. Christ broke down this middle wall of partition between the Jew and the Gentile. He received both Jew and Gentile into his kingdom upon conditions of the faith of the gospel; and thus they were engrafted into the tame olive-tree—that is, into Christ, who was the root of David, and from which they were to derive their fatness and support. The balance of the branches, Paul says, were broken off, but were to be grafted in again upon conditions of the faith of the gospel. Now, to suppose the Jews in the flesh to be restored to their former land and to the

favor of God without becoming converted to Christianity, would be subversion of the universal claims and intent of the kingdom of heaven. For God, even after their becoming converted to Christianity, to collect them in their own or any other country, and to claim them as his peculiar people, would be to set up again the same middle wall of partition that Christ came to break down. Then, if to collect the Jews and Gentiles together into one fold upon the faith of the gospel is what is meant by the restoration, it becomes the restoration of the spiritual Jew, and the American continent can with as much propriety be said to be their own country, and even more, than the country of Palestine, since that never was in any sense from the days of Moses the country of the Gentiles. We cite you to the 38th chapter of Ezekiel, from which we extract. Verse 1, you will see that Ezekiel is called upon to prophesy against Gog. Verse 8, after speaking of Gog and his bands, Ezekiel says: After many days thou shalt be visited: in the latter years thou shalt come into the land that is gathered out of many people, against the mountains of Israel, which have been always waste; but is brought forth out of many nations to a people that are at rest—to the land of unwallled villages—to take a spoil—to take a prey. Thus we see that Gog is here represented as going up in the latter days to battle in the mountains of Israel. Now, in the first place, the American continent was a waste country; secondly, it was settled by a people gathered out of every nation; and, thirdly, it is a country of unwallled villages, and its

people at rest, dwelling without bars or gates. Now, by following Ezekiel through the 38th and 39th chapters, it will be seen that Gog and his bands fell upon the mountains of Israel. After describing the great battle of Gog in the land of Magog, which John calls the battle of Armageddon, Ezekiel continues, in his 39th chapter :

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity : because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies ; so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God : Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ;

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations ;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen ; but I have gathered them unto

their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.

Here, then, we see that after the great battle is fought under the sound of the seventh trumpet, that God has promised to bring again the captivity of Jacob, and so have mercy upon the whole house of Israel. Here God has promised to pour out his Spirit upon the house of Israel, and to hide his face no more from them. This, then, is the restoration. Here the millennial age of the stone kingdom begins. Here the Ancient of days opens his books, and sets his judgment. Here, according to Micah, in his 4th chapter, in the last days it shall come to pass, that many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. If I am right in my position, then in falling back upon the Mosaic law for our national government in the restoration, or millennial age, we fall back upon the Bible system of slavery. Then let those who wish to see the true *status* of slavery consult the 25th chapter of Leviticus. Verse 39: "And if thy brother that dwelleth with thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-servant." Verse 40: "But as a hired servant, and as a sojourner, he shall serve thee unto the year of jubilee." Verse 44:

“Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you: of them shall ye buy bondmen and bondmaids.” Verse 45: “Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession.” Verse 46: “And ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bondmen for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigor,” etc. Now, it will be observed here, that under this code the Jews could not make bondmen and bondmaids of their brethren, but merely hired servants, who were to go out free with their children in the jubilee. Yet they were allowed to own a possession in the children of the heathen of the surrounding countries, or of the sojourners among them; and these bondmen and bondmaids might be purchased with money, and be transmitted to their children as an inheritance. Thus we can readily perceive wherein American slavery differed from the true Bible *status*. In the first place, under the Bible *status* of slavery, no regard is had to race or color; in the second place, the Jews were not allowed to make bondmen or bondmaids of their brethren, while American slavery was confined to race and color. In America we held our brethren who were free in Christ as a possession, and as an inheritance. With this system of slavery incorporated into our fundamental laws, (in the face of the

true Bible *status*,) it cannot be thought strange that it should, in the providence of God, be uprooted before the entering in of the millennial age.

SEC. 11. We now propose in this section to investigate the stone kingdom. We cite you to Nebuchadnezzar's dream, as found in the second chapter of Daniel. Verse 34: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them (the feet) to pieces." Verse 35: "And the stone that smote the image became a great mountain, (kingdom or government,) and filled the whole earth." We then look to Daniel's interpretation of this dream. After speaking of these four kingdoms and the kings that arose, in the 44th verse he says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall break in pieces, and consume all these kingdoms, and it shall stand for ever." We first learn that the little stone which was first to smite the image upon the feet, and then to break it to pieces, was a kingdom; secondly, we learn that it was to be set up by the God of heaven in the days of these kings, and not after their kingdoms were broken to pieces. We next cite you to Daniel's vision of these four beasts, or kingdoms, in his 7th chapter. Verse 7: "After this I saw in the night visions, and behold a fourth beast, (the Roman Empire,) dreadful and terrible." Verse 9: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, etc.: his throne was like the fiery flame, and his wheels as burning fire." Verse 13: "I saw in

the night visions, (at the rise of the Roman Empire,) and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Verse 14: "And there was given unto him dominion, and glory, and a kingdom, that should not pass away." Here, then, this stone kingdom (the spiritual kingdom of Christ) was set up in the beginning of the days of the Roman Empire. This kingdom was to be small in its beginning, but was to grow until it became a great mountain, and filled the whole earth. Then we see with what propriety it could be likened to a grain of mustard-seed, or to a little leaven. The saints were not fully to possess this kingdom at the beginning, but were to be given into the hands of the beast for a time, times, and a half a time, and until the Ancient of days should set his judgment, and open his books, and then they were to possess the kingdom. The inner court was to be restored to the saints, or to the spiritual Jew, at the end of the three and a half times of the beast, but the Ancient of days was not to sit until the outer court was changed after the last great battle. Then the millennial age of a thousand years will begin; the Jew will be fully restored, and the saints will possess the kingdom. Now, what was it that was at work all this time in subduing and destroying these worldly kingdoms? It was the word of God, that was seen ride out upon the white horse at the opening of the first seal—it was the great power of God put forth through his word—it was the same that was followed by the armies of Heaven upon white horses in the seventh

and last great battle, which had written upon his vesture a name, King of kings and Lord of lords—the Ancient of days—the God of heaven. This word of God, then, which is the great power of God, becomes the true source of light in the millennial age. This light is supplied from the two olive-trees through the golden pipes, and shines out from the golden candlestick with his bowl and seven lamps, as described by Zechariah, in his 4th chapter.

SEC. 12. Introductory to a chapter upon the organization and history of the Church of Christ, in contrast with the organization of the false prophet, which I design to offer in my second edition of this work, I devote this section to the spirituality of the kingdom of Christ. When Jesus was arraigned before Pilate, he informed him that his kingdom was not of this world, otherwise his servants would defend it. John xviii. 36. We are informed again by Paul, in 1st Corinthians xv. 50, that flesh and blood cannot inherit the kingdom of God. We will here introduce to our readers the 8th and 9th chapters of Paul's Epistle to the Hebrews:

CHAPTER VIII.

1 Now of the things which we have spoken *this is* the sum: We have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a

priest, seeing that there are priests that offer gifts according to the law :

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people;

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

CHAPTER IX.

1 Then verily the first *covenant* had also ordinances, of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second vail, the tabernacle which is called the holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubim of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of *God*.

7 But into the second *went* the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but

by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead : otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

23 It *was* therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

From the preceding chapters we see that the kingdom of Christ was based upon a new covenant made with the house of Israel and with the house of Judah, not according to the covenant made with their fathers in the day when he took them out of the land of Egypt. The first tabernacle, which was a figure for the time then present, in which were offered both gifts and sacrifices, could not make him that did the service perfect as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed upon them until the time of reformation. But Christ being come a high-priest, is not entered into the holy places of the first tabernacle, which was made with hands, but into heaven itself, now to appear in the presence of God for us. Again, the kingdom of God does not consist in meats and drinks, but in righteousness, peace, and joy in the

Holy Ghost. There are, then, two aspects in which this kingdom is presented to us. The first carries with it the idea of space, or boundary, of king, of laws, and of subjects. Although this kingdom was small in its beginning, it possessed all of these requisites, and was something into which we might enter; in proof of which I cite you to Matthew, 16th chapter, 18th and 19th verses: "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." And again, John iii. 5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The second aspect in which this kingdom is presented to us, is that of subsisting within us. In Luke xvii. 20, 21, when it was demanded of Jesus when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." John the Baptist, Jesus himself, the twelve, and the seventy, all preached, not that the kingdom was in, but that it was just at hand. Jesus told his disciples that if he went not away, the Comforter would not come; but if he went away, that he would send the Comforter which the world could not receive. Then Christ instructed his disciples to tarry at Jerusalem until

they were endowed with power from On High. We next cite to the second chapter of the Acts of the Apostles, where this kingdom was set up, and to where Peter, to whom the keys had been given, opened the door and proclaimed the law of remission :

CHAPTER II.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia; in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoyce, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest

of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul; and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common:

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Here, then, stands a spiritual kingdom, with Christ as our king and lawgiver—the great high-priest of the new covenant, and a door opened by Peter that all men may enter into it upon his conditions. The Holy Spirit fills this kingdom as fully

as the atmosphere fills the universe. Within this kingdom the disciple breathes the Holy Spirit as naturally as without we breathe the vital air. All men, then, by complying with the conditions offered by Peter, may enter into this kingdom of righteousness, peace, and joy in the Holy Ghost, or it may subsist within them by their obedience to its laws.

Acts iv. 11. After speaking of Jesus of Nazareth, it is said that this is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Luke, 1st chapter, beginning at the 32d verse, in speaking of Jesus, says: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Acts of the Apostles, 15th chapter, beginning at the 13th verse: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord," etc. Luke, 2d chapter, beginning at the 25th verse: "And, behold,

there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel," etc.

Thus we see that the house or tabernacle of David was rebuilt in Christ. Christ, the root and offspring of David according to the flesh, becomes the head of this spiritual kingdom which was based upon the new covenant, and which does not consist in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost. To make this kingdom of Christ a political kingdom upon earth, would be to destroy his priesthood, since Paul says, in his Epistle to the Hebrews, viii. 4: "For if he were on earth, he should not be a priest." He was a high-priest, set upon the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

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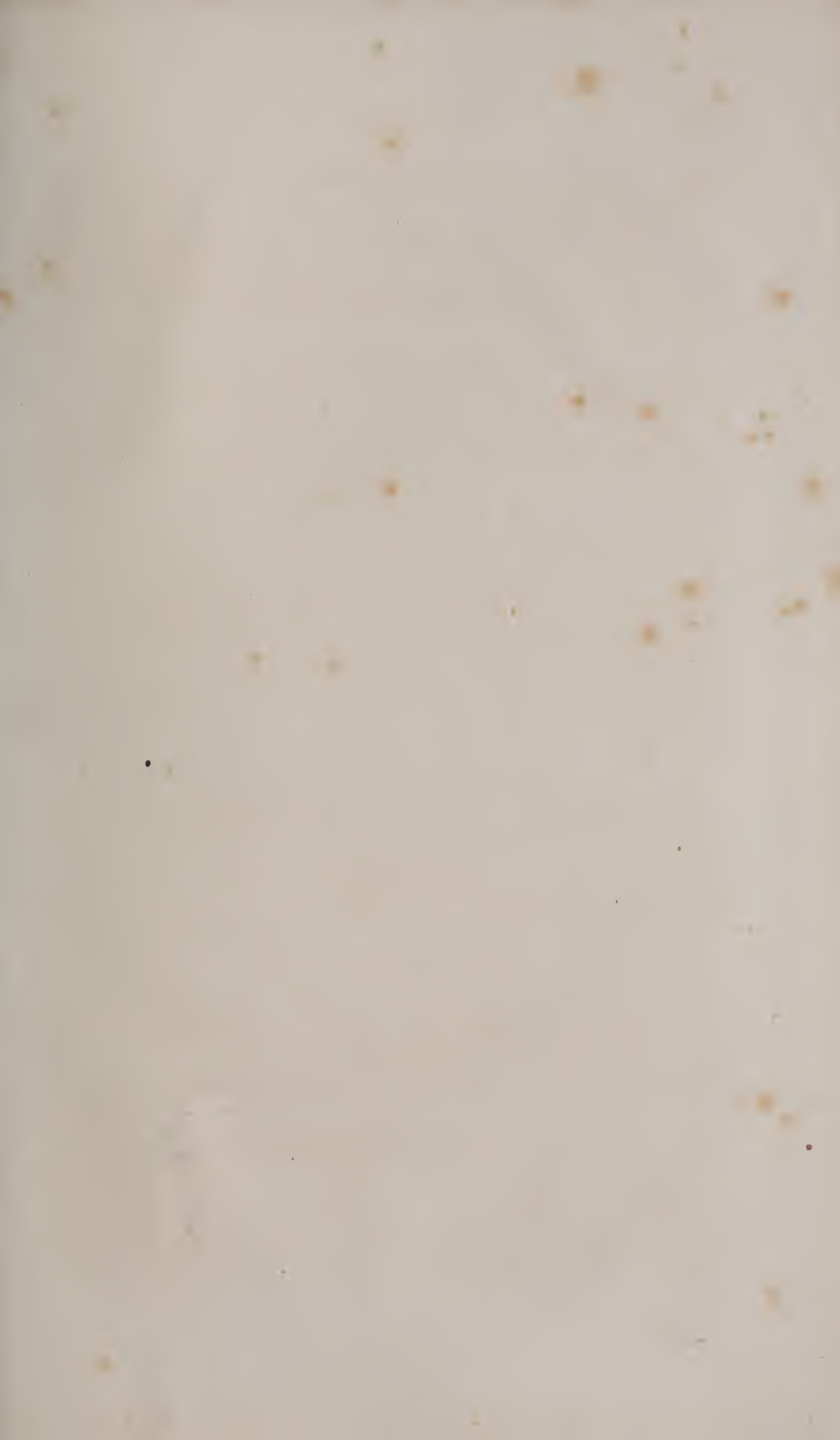
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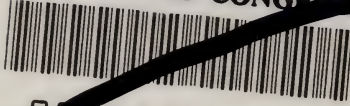
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